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Nonconformist.

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THE QUARTERLY ON DISESTABLISHMENT.

It is a significant indication of the vitality of the disestablishment movement that, at a time when public attention is so largely occupied with questions relating to foreign policy and domestic distress, the *Quarterly Review* should think it necessary to write the elaborate article on "Aggressive Nonconformity," of which we have given a summary elsewhere. The article, too, follows close on the heels of Principal Tulloch's "Dogmatism of Dissent," and an equally fierce diatribe of the like kind in *Blackwood's Magazine*.

Why a Quarterly Reviewer should write on such a subject at this moment will, perhaps, not be apparent to the general reader; though it is obvious enough to an experienced eye. He is curiously contradictory in regard to both his facts and his conclusions; but his real state of mind comes out in certain passages, with the character of which we are quite familiar. Thus the hopes of success now entertained by "Liberationists" are treated with derision. The mainspring of their movement "arose from a handful of Bradford manufacturers and wool-combers"; the publications of the Liberation Society have but a small sale; its special fund is being rapidly spent; "the agitation thus elaborately organised has little spontaneous life," and the final extinction of the agitation will presently be chronicled by the historian.

Why then be at the pains of thus assailing in the *Quarterly* an already declining movement? Why, but because the writer is not himself assured by the assurances which he gives to his readers? For he proceeds to describe, in a passage indicative of mingled fear and admiration, the machinery and the methods of the body which has so little spontaneous life; but which, nevertheless, "enjoys all the advantages of perfect organisation and of astute strategy, the result of long years of experience and pains." Moreover, it appears that while this article—like that of Principal Tulloch—misrepresents the movement, by describing it as a mere embodiment of the bad feeling of Nonconformity, "the array of forces hostile to the Church is formidable enough." These include, not merely Romish and secular allies; but lately "a further accession of strength has been gained from the adhesion of some of the Ritualistic leaders," and the leaders of the agricultural labourers' movement are on the same side. Further, the Radical press throughout the country is at one with the whole Nonconformist press in this matter, and all these "form a powerful propaganda, whose movements are marshalled and directed by the Liberation Society and its various agents." So that, after all, it is not

clear that the historian will not have to include in his narrative the fact that the agitation became extinct only because its objects had been fully accomplished! Clearly the writer shows fear, while professing to feel confidence, and so we come towards the close of the article upon a passage which supplies one reason why it was written, viz.:—*the Church Defence Institution is in want of money!* Here are the sentences which we have met with so often, that Dr. Lee might as well keep them stereotyped, to supply to friendly journalists:—

In the face of an attack so widespread, and so well sustained, it is imperative that Churchmen should not disregard the plain dictates of reason and of common sense, and that organised aggression should be met by combined defence. The Church Defence Institution supplies the needed centre around which Churchmen of every grade of thought can gather, and it is not without a sense of shame we record that its income is as yet sadly inadequate to the work it aims at accomplishing, and which, as far as its means allow, it admirably fulfils.

This "sense of shame" on the writer's part must be due in part to the recollection that articles just like this one in the January *Quarterly* have been written over and over again, and for the same purpose, viz., to impress Churchmen with the wickedness of the Liberation Society, and to alarm them by descriptions of its energy and its power; and that they have all failed to make "Church Defence" a real and potent, instead of being the nominal and weak, thing it really is, "Elegant extracts," given to show "the temper and spirit of Liberationism," have long been before the public, and the Liberation Society has been too often charged with making "monstrous misstatements," and with outraging "all sobriety and decency," for us to suppose that this reviewer will either do it more mischief than those who have preceded him, or will greatly help the funds of the Church Defence Institution. Even the statement which he makes that the Liberation Society has "at length honestly laid aside the mask," is but the repetition of what has been repeatedly said, from the time that the Duke of Marlborough's Committee on Church-rates was declared to have torn away the mask, without waiting for the Society to do so. There is, in fact, nothing new in the structure or purpose of the article, save its examination of the Society's "Practical Suggestions" relating to disestablishment, and these have been for two years and a-half in the possession of Churchmen without any of the startling effect which they appear to have produced on the mind of this writer.

Notwithstanding his attempt to produce the conviction that the disestablishment movement is nothing but a contest between Dissent and the Church, and is largely the result of Dissenting jealousy, the reviewer cannot hide the fact that a feeling in favour of disestablishment now exists within, as well as without, the Established Church; though he assumes that it is confined to the Ritualistic section. He admits that Ritualists resent the bondage in which the Church is placed by reason of its establishment, and he evades all the difficulties involved in that fact, by saying that the consideration of the questions relating to this point "lies apart from our present subject." If so, it was surely a mistake to deal with this part of the subject in the perfunctory and utterly unsatisfactory manner in which it is dealt with in the article. The real questions at issue, we are told, are, how far State-control hinders the usefulness of the Church; how far any such hindrances might be overcome by a readjustment of the relations between them; and how far State-control, under advantageous conditions, "corresponds with the voice of Scripture and with

the practice of the Church in some of its brightest days." "Churchmen of every school of thought should exercise forbearance and patience before committing themselves to a step that would be irrevocable." Neither clerical insubordination and perversity, nor the breakdown of ecclesiastical litigation, afford a sufficient warrant for adopting a policy "which would be disastrous alike to the country and to the Church." Moreover, "plans for entrusting Convocation with enlarged powers are under the consideration of able Churchmen."

Knowing what we do of the present temper of the Ritualistic party, we think they are as little likely to be reconciled to the operation of the Public Worship Regulation Act by this soothing syrup as the Liberation Society is likely to be annihilated, or weakened, by treatment of an exactly opposite kind. Nor do we imagine they will be much affected by the Reviewer's efforts to expose "the dangers to which unendowed religious societies are exposed." The "Nonconformist testimony to the widespread injury caused by the want of endowments" is testimony of a very slender and very dubious kind, and will weigh little with those who take a broad view of the relative religious work done by means of endowments and done without them. The widespread dissatisfaction alleged to exist in the Dissenting world, and the "disastrous consequences" of trusting to the voluntary system, belong to a past period of the controversy, and, even if they could be proved by sufficient evidence, would have but little force in a day when the State resolutely refuses to increase the pecuniary resources of the Establishment, and when its members are not merely compelled largely and increasingly to rely upon the power of voluntarism, but boast of the fact that they are doing so.

This *Quarterly* article, in fact, only nibbles at a great question, the real difficulties of which it shirks; in the hope that its object may be effected more easily by disparaging Nonconformity in general, and denouncing the Liberation Society in particular.

THE IRISH CATHOLIC UNIVERSITY PROJECT.

When last week we called attention to this subject, we hardly expected that the fears then expressed would be so soon confirmed. It will be seen by the subjoined extract from a leading article in the *Standard* that the Government are most likely to make an announcement on the subject in the Speech from the Throne next month, and that there is a strong desire to "educate" English opinion with a view to acquiesce in some scheme for the virtual endowment of a Roman Catholic University. This is the feeler thrown out by our Conservative contemporary:—

The academic training of the Irish Roman Catholic youth is a matter which is gradually acquiring a prominent place in the anticipatory conjectures of the legislative programme which the Queen's Speech of next month may reveal. It is the subject of vague rumours and interested speculation; it is, to use a popular phrase, in the air. Almost insensibly, English public opinion is submitting to an educational process in reference to it. Many inveterate prejudices remain. Much merely traditional, and not a little honest and conscientious opposition, will have to be combated. Still, the conviction seems to be spreading that the invention of a political formula for guaranteeing the higher education of the non-Protestants of the Sister Island, without outraging sincere Protestant susceptibilities, is an enterprise of which British statesmanship in the last quarter of the nineteenth century ought not to despair. That the under-

taking is, in the abstract, just, and that its practical results would not necessarily prove perilous, will be admitted by most people. It must be remembered that, by the Confession of English statesmen of both parties, the abolition of tests at Trinity College is insufficient. If proof of this fact is wanted, it will be found in the proposals of a Conservative Government more than a decade ago, and in Mr. Gladstone's abortive Irish University Bill. We may deplore it as deeply as we will, but it is impossible to disprove the fact that the liberal comprehensiveness of Trinity College does not and will not insure Roman Catholic satisfaction. On this point Irish opinion is not only as strong as it was in 1868 and 1873; it is a great deal stronger, from the simple fact that in this interval, brief as it is in the history of a nation, the social conditions of Ireland have very materially changed. There is now a more earnest demand for a Roman Catholic University on St. Stephen's Green than there has been in times past, because opportunities of profiting by its education have multiplied among the Irish people. It may at once be said that no Government could possibly think of proposing a charter or an endowment in any shape for an Irish Catholic University except upon certain definite, stringent, and absolutely indispensable conditions. The State would exact the same guarantees which it practically possesses in the case of Oxford and Cambridge, of London University, and of the Scotch Universities, that the degrees conferred should mean something, and that the examinations should be properly conducted. Shortly before his death John S. Mill expressed an opinion that "the most feasible solution of the Irish University question would be found in a Catholic University, the restrictive and obscurantist tendencies of which you might expect to have checked by the active competition of life with men trained in more enlightened systems." Certain it is that Irish Roman Catholicism has hitherto been strong precisely in proportion as it has been self-contained—as, in other words, it has been driven inwards upon itself, and access of the enlarging influences of the time has been prevented both to teachers and the taught. From this point of view an Irish Roman Catholic University, guarded by the conditions above-mentioned, might well be defended upon strictly Protestant principles.

So much for the ventilation of the subject in the Press. More definite steps to realise the desired object are being taken by the Irish Catholic Union, which has just published the following so-called "lay" declaration:—

We, the undersigned, deem it to be our duty to reiterate the opinions expressed by the Roman Catholic laity of Ireland in the year 1869 on University education in Ireland, and to declare:—

1. That perfect religious equality involves equality in all educational advantages afforded by the State.

2. That a large number of Irish Roman Catholics are precluded from the enjoyment of University education, honours, and emoluments on account of conscientious religious opinions regarding the existing system of University education.

3. That we demand the adoption in Ireland of such a system of University education as will place those who entertain such conscientious objections on a footing of equality with the rest of their fellow-countrymen.

This manifesto in favour of what was thought to be the obsolete principle of "levelling up," is signed by the Earls of Denbigh and Desmond, the Earl of Granard, K.P., the Earl of Kenmare, Lord R. Montagu, M.P., the Right Hon. R. More O'Ferrall, the Right Hon. W. H. F. Ogan, M.P., and some others. All those whose names are given are representatives of what may be called the Irish Ultramontane party; and are mere stalking-horses, while the ecclesiastical movers in the scheme remain in the background.

But the Irish Roman Catholic prelates are by no means idle. We learn from *Saunders's News* that a number of them recently had an interview with the Chief Secretary for Ireland in reference to a University Bill to be brought in when Parliament meets. Our contemporary adds that according to the project most canvassed, no particular University as such will be endowed, but a system of University examinations, confined to secular branches of learning, will be instituted, and result fees paid to the successful candidates of the institution from which they have received their instruction. Then follows this important statement:—"No University which already possesses endowments from the public purse or State grants of lands will be entitled to result fees. The Catholic University would, therefore, receive the largest share." From this we may infer that neither Trinity College, Dublin, nor the Queen's Colleges at Cork, Galway, and Belfast, which receive Parliamentary grants, will be allowed to derive advantage from the scheme. It is obviously concocted for the sole benefit of the

Catholic University—an institution which meets with so little sympathy from the Catholic laity in Ireland that it is now on its last legs. Thus the bishops of that Church want Parliament to give them authority to drive these youths into their Ultramontane seminary. While the Governments of other European States, such as France, Germany, Italy, and even Belgium, are forced by State necessity to take stringent measures for restricting the power of the Romish clergy, our Government are coquetting with them; and by an ingenious device they appear to be trying to arrange that the Irish hierarchy—that is, the Vatican—may at length secure what English opinion has heretofore resolutely refused them. And this is apparently going to be done by a Ministry which, discredited in England and Scotland, looks to Ireland to make good its probable electoral losses elsewhere in the coming appeal to the country. It might be reasonably urged that a moribund Parliament was hardly the proper tribunal to which so reactionary a proposal should be submitted, and that the proper and constitutional course would be for the country fairly to decide the matter at a general election. Such a course, however, would not suit the tactics of Lord Beaconsfield, whose evident resolution is to force some such project through a Parliament where he can command a subservient majority; and then the work could never be undone.

There will probably be no chance of frustrating a Catholic University endowment scheme except by a strong and emphatic expression of public opinion on this side of St. George's Channel. Little resistance to it can otherwise be expected from the front Liberal Bench, the members of which have more or less been committed to analogous proposals. Those who, like Mr. Gladstone, favoured the retention of Trinity College, Dublin, as substantially a Protestant University, will find it difficult to protest against this concession to Roman Catholic demands; while the maintenance of State Churches and the continuance of denominational education in England and Scotland, furnish the Irish Catholics with a cogent argument in favour of their claims. The supporters of the project may also plead the precedent which last session supplied in the shape of the Irish Intermediate Education Bill. The funds for giving effect to that Act of Parliament are to be drawn from the surplus revenues of the Irish Disestablished Church, and it will of course be proposed that the Catholic University shall be rehabilitated by the same means.

We need not further pursue the subject at present. There will, we fear, be abundant opportunities of doing so. That some such scheme as is foreshadowed above will be submitted to the Legislature next month must be regarded as almost a certainty, and as almost equally probable that Parliament will accept it unless prevented by one of two considerations—a decisive expression of English opinion adverse to the scheme, or the refusal of the Irish Romanist bishops to accept the Ministerial proposals. We quite believe that the Catholic hierarchy will never be content until their full demands are secured. They have never withdrawn them. They waited patiently, and plotted incessantly, in order to undermine the so-called national system of education, till now it is to a large extent sectarian in its scope. They succeeded in obtaining an irrevocable endowment out of the Irish Church surplus for Maynooth, so that their priests will for all time to come be educated by means of these public funds. And now they clamour for similar grants to educate the Catholic laity. But *why* should the Imperial Parliament recognise their claim to educate the laity when there are three Queen's Colleges established by the State for that purpose not only in existence, but comparatively flourishing, and actually training a large number of Catholic laymen? Or, to put the case differently, why are the Queen's Colleges to be destroyed—for such must be the eventual result—in order that Romish priests, who are the abject tools of the Vatican, should be enabled by means of public resources to enslave

the minds of the rising generation in Ireland? There is no reason whatever, save the party exigencies of a discredited Government, that may see "something to its advantage" in forcing a reactionary measure through an expiring Parliament without daring to invite the mature decision of the country on the subject.

THE EXTRA-PARLIAMENTARY DEBATE.

THERE is a very perceptible subsidence of the frothy enthusiasm with which the supposed triumphs of the Government in their foreign policy used to be chanted some months ago. The tone of Ministers themselves has become apologetic; and the *Times* has taken to deprecating criticism as a useless discussion of a settled question. The lines of defence most in favour appear to be two—first, the assumption that a Cabinet of sane men cannot have been such fools as their opponents make them out to be; and next, a challenge to say whether Russia should have been allowed to swallow Turkey, and whether the Ameer should have been permitted to insult England with impunity. The advantage of such advocacy is apparent. It ignores everything previous to the difficulties of the situation created by the Government itself. It assumes that only a choice of evils has ever been possible: and it plausibly insinuates to the patriotic mind that of these evils the Ministry have chosen the least. But the weakness of the defence is felt the moment anyone insists upon going back to the origin of present complications. There is no need to accuse the Cabinet of idiocy. We are never permitted to forget that the Premier at any rate is "too clever by half." The indictment against them is that when the Eastern Question was brought to a focus by the Berlin Memorandum, they failed to perceive that since the Crimean war it had entered upon an entirely new phase. They had at that time before them the option of giving England her rightful place as the champion of popular self-government in the reorganisation of the Danubian provinces, or of representing their country as a selfish bully jealous only for its own interests. They chose the latter alternative. They did this, not because they were idiots or fools, or anything of that sort, but partly because they were Conservatives, and committed the very common Conservative error of applying the traditions of a misunderstood past to a misconceived present, partly also because the theatrical instinct of the Prime Minister realised a tempting opportunity for posing as the impersonation of England's Imperial will, by the aid of the vulgar passions which in music-halls pass for patriotism. But when they undertook to accomplish the impossible in the rehabilitation of Turkey and the repression of the national instincts of her insurgent provinces, they involved themselves in absurdity after absurdity, just like a clever mathematician playing tricks with impossible quantities. The acquisition of Cyprus, and the guarantee of Turkey in Asia, do indeed look like insanity. But we are not aware that on this account any one charges the Ministry with madness. The real allegation is that a fundamental mistake in policy has resulted in issues which would be ridiculous if they were not alarming. Similarly with regard to the challenge as to what the Liberals would have done at San Stefano or the Khyber Pass. The reply is that the Liberals would never have got into such a dilemma, and therefore feel no call to answer the question.

In these remarks we have only summed up the recent course of extra-Parliamentary debate carried on with increasing vigour as the recess draws towards an end. The Solicitor-General and the Colonial Secretary have generally taken up the ground that no Government could have been as foolish as their opponents make them look, and have striven hard to convince their audiences, as they had previously convinced themselves, that under the same circumstances patriotism would have compelled Liberals to take the same course. On the other hand, the speeches of Sir William Harcourt and Mr. Stansfeld have rejoined by putting the question

on its right basis—that of the justice or policy of sacrificing Roumelian aspirations and Afghan lives to a total misconception of the inevitable future. Liberal associations would do well to publish these two speeches in combination, making that of Mr. Stansfeld, though delivered a day later, the introduction to Sir William Harcourt's brilliant invective. The former gentleman dealt with the fundamental issues involved; the latter exposed the follies and mischiefs arising out of their wrong treatment. Mr. Stansfeld rightly insisted on carrying back the memory of his hearers to the outcry raised by Turkish atrocities in Bulgaria. He maintained that this outburst of national feeling completed a "secret process of mental conversion which had been going on unconsciously to many of us in our own minds since the date of the Crimean war." We had come to the conclusion, without expressing it, "that that policy had been a fallacy." The Turk, having been tried and found wanting, it was for collective Europe to step in and organise those European Christian nationalities on the basis of freedom and of secured peace." The Government, however, took a different course. They went back to the policy of the Crimean war; doubtful at best in its own day, inapplicable and monstrous at the present time. That the Government were encouraged in such a course by noisy exponents of the worst elements in English character is, of course, undeniable. But melodramatic passion will not bear the strain of suffering; and such sources of popular support show many signs of exhaustion. And just as effervescent heroics die away, the complications involved from the beginning in an impossible policy begin to make themselves felt. This part of the subject was treated with sparkling vigour and rich humour by Sir William Harcourt at Oxford. It is of no use for the *Times* to say that the work is done and discussion an anachronism. That journal's own correspondents testify to the threatening difficulties which oppose the fulfilment of the Berlin Treaty in Eastern Roumelia. It is of no avail to enlarge on the beneficence of the reforms to be effected in Asiatic Turkey. The Turks declare themselves irreformable. Unlike the Jingoos of this country, they protest that they have neither the men nor the money required. The former might be furnished; but the Turks will not have them. The latter the Turks would be only too glad to receive; but when the Government of this country proposes to the British taxpayer to provide it, we can only say with the historian of John Gilpin, "May we be there to see!"

WHIGGERY AND LIBERAL ORGANISATION.

The dear old *Edinburgh Review* in its new number imparts its counsels to the country concerning "the Government and the Opposition." But its senile forebodings are occasioned much more by the relations of Whiggery and Radicalism than by the reckless foreign policy of the present Government. The former half of the article gives a fair but withal somewhat feeble account of the domestic negligence and foreign mischief chargeable against the Ministry. The latter half deals with political prospects after the demise of the existing Parliament. The first part needs no observation, except that the same things have been a great deal better said elsewhere, both on the platform and in the press, because uttered with far greater depth both of moral feeling and political conviction. But when our venerable Mentor turns to the future, the old Whiggish distrust of the masses and of the surging of opinion in their midst is immediately displayed. There is a lament for the good old times "when Parliament was in fact, as well as in name, the supreme council of the realm," and when "great questions of policy were determined without much regard to opinion out of doors." "The Whigs," we are told, "have never accepted the modern doctrine that legislation is to be dictated by public opinion." And that

this refusal to accept the inevitable is approved by the reviewer is clear, for he adds: "It is not the Whigs who are effete, but that extreme school of politicians who still call for radical changes in the institutions of the country." He calls for some rather radical changes himself before he is done; for the suggested division of large municipalities into wards or districts, each returning its own separate member, strikes us as involving a complete disintegration of the corporate feeling now called forth by borough elections, and it would certainly change entirely the position of borough members. But then it would enable "respectable" districts to secure the return of safe, stolid Whigs, and any radical change with such an object is, of course, quite permissible. It is, however, with the objections felt to the new, nearer, more vital relations between Parliament and public opinion that we are most concerned, because here lies the true secret of the hostility shown by the *Edinburgh Review* and all representatives of Whiggery to Liberal organisation. Of course they say it is not organisation they object to, but "the caucus." It comes to the same thing, however. For any arrangement devised to secure the concurrence of the whole Liberal party in the selection of a candidate, and the concentration of all Liberal votes upon him, would be stigmatised by that name.

The reviewer considers the caucus to be the great danger of the future. He is careful to assure us that the country is in no progressive mood. "It is not for the disestablishment of the Church, nor for the enfranchisement of ploughmen, that the country yearns." No; what the writer wants is a Parliament of well-to-do, comfortable Whigs, masters of the art of letting things alone. Why, then, should he be afraid of bringing Parliament into too close relations with public opinion? For, as the words above quoted reveal, this is precisely what he deprecates. It strikes us he is not so sure but that there are yet unwrought sources of political power by no means indifferent to "the disestablishment of the Church and the enfranchisement of ploughmen." And the real danger of "the caucus" in his eyes is that it would make these sources of power available for political action. When it is charged with vulgarising political life, and placing constituencies in the hands of wire-pullers, and disfranchising the majority of voters, the essential idea of Liberal organisation is so obviously ignored, that it is difficult to resist the impression of some disturbing influence obscuring the critic's candour. And it is more than probable the disturbing influence is to be found in the utterly prostrate condition of Whiggery in Birmingham. For ourselves we are far from thinking that this would be the effect of Liberal organisation everywhere. But since, in the only town where organisation is a habit, and is kept up by persevering political instruction, there the most advanced Liberalism is predominant, the fact is naturally something of a bugbear to those who "have never accepted the modern doctrine that legislation is to be dictated by public opinion."

The truth is, the nearer and closer relation between Parliamentary action and public opinion, of which our Whig reviewer complains, is brought about, not merely by modern extensions of the franchise, but also by the progress of popular instruction and the diffusion of the means of information. In the good old times regretted in the article before us, the voters, unless at periods of great excitement, had no particular opinion of their own on the questions at issue. The interest was far more personal than it is now. It was the local supremacy of Sir Thomas or Lord John that was fought for, rather than principles of policy. To some extent this, of course, is the case still. But there is a much wider diffusion of individual interest in the questions at issue than there used to be. And this change in the character of electoral bodies demands new methods of organisation. When an election came, the local magnates started their candidates, and the voters generally had nothing to do but record their votes for one or the other. It is felt now that

the whole members of a party should have a voice in the selection of the candidate to be supported, as well as an option as to the party they favour. And it cannot be too often reiterated that the whole scope and purpose of the Birmingham plan of organisation is to secure for the voters at large this preliminary power of choice, in addition to the right of voting they already possess. Of course they cannot exercise this choice directly, any more than they can vote in Parliament directly. But they can do it by their representatives, and Liberal organisation is successful just in proportion as it makes the determination of the candidate to be supported dependent on the votes of the whole party, through representatives appointed for the purpose. Without some such arrangement, the poorer members of the party have no chance of making themselves heard in the preliminary stage. The selection of candidates is left wholly with those who wield the power of the purse. And as this is generally in favour of letting things alone, it is easy to understand why this comfortable arrangement is preferred by venerable Whigs.

"STATISTICAL ROMANCING."

In a leading article, heading as above, the *Church Times* of the 10th inst. comments upon an article which appeared in our issue of Dec. 24, and a letter from Mr. Goodeve Mabbs in that of January 1, both referring to a recent Wesleyan estimate of religious accommodation. Our contemporary gives it as his opinion that Mr. Mabbs's estimate of 8,032,000 sittings, as the accommodation provided by the Church of England, is greatly under the mark—so much so, indeed, that it almost takes away his breath. Nor does he accept Mr. Woolmer's more favourable estimate of 8,500,000 sittings, about which the controversy arose. His claim is that "the growth of Church accommodation since 1851 must have been more than 1,670,652; in other words the present number of Church sittings must, according to Mr. Mann himself, be above 7,000,000," and he states his own belief "that it is very much larger indeed." Nor does he stop here: for having, by the way, suggested that Mr. Mabbs's statement of gain by the Congregationalists "may" turn out to be illusory, he continues, "But let that pass—the incontrovertible fact remains that according even to Mr. Mann's process, the Church, which was only half-a-million sittings ahead of Dissent in 1851, is at least a million ahead now; and yet the moment Mr. Mabbs runs over the figures our new churches shrivel up into a third of their size. It would seem as if he had a more potent spell than his Shakespearian namesake, the queen of Dreams, ever possessed."

Putting together these various claims and assertions, we think our readers will agree with us that when our contemporary indited his article he was indulging in an imaginative mood even beyond his wont. Whilst, therefore, we cordially commend the success with which he has managed to interweave pleasantries and poetry, figure and hyperbole, with the dryer matter of statistical details, we do this with no wish to imply any want of consistency between the character of the article and its title. So far from this we commend it to our readers as an interesting illustrative development of the art of statistical romancing itself. For if this be not statistical romancing we know not what is.

The process of numerical manipulation by which our contemporary arrives at conclusions so satisfactory to himself, and so flattering to the Established Church, consists in successively displaying (1) figures as to new consecrated churches cited from the report of a committee of Convocation; (2) figures from selected tables in the census of 1851, tabulated by Mr. Horace Mann; and (3) returns of expenditure upon Church buildings. No wonder if the rapid alternation of these should at first sight produce a misleading effect upon the unpractised eye. Let us, however, look a little more closely into this legerdemain.

The figures relating to churches newly consecrated are stated to have been furnished in a report of the lower house of the Southern Convocation in May, 1873. They represent the number of additional churches consecrated—excluding those rebuilt—as follows:—1841 to 1851, 718; 1851 to 1861, 667; 1861 to 1871, 798: average per decade since 1851, 732½. From these figures the *Church Times* deduces the following inconsequential conclusion:—"Thus, whatever the increase of accommodation in the ten years, 1842-51, we have a right to assume that it has been larger in the twenty-seven years which have since elapsed." In other words, our contemporary is prepared, as we

shall presently see, to throw overboard that portion of Convocation's estimate relating to the period between 1841 and 1851, if he can find another more favourable to his purpose: but since the figures for the next two decades, taken together, show a higher average of new churches per decade than those for 1841-51, he is still prepared to argue from them that the relative increase of accommodation since 1851 must have been greater than that in the immediately preceding period. Though he should discard one of the premises, he is determined to adhere to the conclusion. The effect of this reasoning we shall presently see.

Calculating the number of new churches built between 1851 and 1879 according to the average of this Convocation estimate, they would amount to 2,051. Adding to these the 14,077 Church buildings returned in the census of 1851, we get a present total of 16,128. Calculating on the same principles for the year 1877, the total number of churches would be 15,981—a number less by 19 than the estimate of Mr. Frederick Martin made in that year, and adopted by Mr. Mabbs and others as the basis of their calculations. So that, in so far as this estimate of Convocation is accepted, there may be said to be practically no question as to the number of Church buildings. Substantially, the *Church Times* agrees on this point with Mr. Martin and Mr. Mabbs.

But the agreement ends when our contemporary selects from the census of 1851 his own interpretation of the figures of Convocation in 1873. Having shown to his own satisfaction, by reasons to which we shall presently refer, that these 2,051 new churches claimed must, in the nature of things, represent an incomparably larger number of sittings than a similar number of Dissenting places of worship would cover, he makes an appeal to an entirely different set of figures in the census of 1851. Mr. Mann showed that in the ten years between 1841 and 1851 the Established Church had gained in the large town districts 388,523 sittings, and in the rest of the country 230,237, or altogether 618,760 sittings. The average capacity of the churches in the former was then 577 sittings, and in the latter 313; and since he had just asserted that "a disproportionate share of church building takes place in large towns where the average capacity of new churches greatly exceeds 377 sittings," it might have been supposed that our contemporary would have proceeded to multiply his 2,051 new churches by the higher average capacity of 577 sittings. This process, however, would have given him only 1,183,427, a number which, however exaggerated in itself, would not have been sufficiently romantic for his purpose. He therefore takes refuge in the 618,760 increased sittings tabled between 1841 and 1851, a number equal to an average increase of 61,876 per annum; and multiplying these by 27 years, he observes that "the growth of Church accommodation since 1851 must have been more than 1,670,652," which is the result thus obtained; and he immediately continues:—"In other words, the present number of Church sittings, according to Mr. Mann himself, must be above 7,000,000." This statement, the italics in which are ours, surely rises to the very highest attainment in "Statistical Romancing." But no; a higher altitude is reached in the next sentence, wherein he affirms his belief that "it is very much larger indeed!"

It is unnecessary to point out that Mr. Mann did not, and could not, affirm that the increase quoted from his tables had any reference to the future. But more than this: Mr. Mann himself refers to a contingency which renders it impossible to rely with any certainty upon the calculation of increase in Church accommodation which even his own tables present. Dividing the 14,077 churches between the several periods to which, in so far as their dates were ascertained, they appeared to belong, he assigns 667 to the period between 1831 and 1841, and 1,197 to the decade immediately preceding 1851. It is upon these figures that the apparent rate of progress is computed; yet Mr. Mann gives 2,118 churches under the heading "Dates not mentioned," the transfer of even comparatively few of which to the decade ending in 1841 would completely upset the estimated rate of progress, and give a very different result. Indeed, Mr. Mann points out that the table must not be taken to show with strict exactness the real number of churches built in each decennial period, churches built to replace others tending somewhat to augment unduly the numbers in the latter periods at the expense of the former. And though he seems to infer a corrective influence arising in connection with the churches without date, which he assumes, without stating his reasons, as likely to have been built since 1831, anyone can see that this latter fact only adds to the improbability that any really reliable conclusions as to relative progress in

the two decades in question can be drawn from premises so confessedly unsubstantial and uncertain. This becomes the more evident when we remember that the figures of Convocation claim but 718 new churches for the period between 1841 and 1851, which, according to the ascertained average of the census, would show an increase of only 270,686 sittings, instead of the 618,760 which actually appear in the tables. Indeed, to make the Convocation estimate fit in with the census returns for that decade, it would be necessary to allow 862 sittings for each new church, or considerably more than double their ascertained capacity! This is the reason why the *Church Times*, having drawn a favourable inference from the Convocation estimates, immediately drops them and plays instead with the more serviceable census returns. But in face of their confessed imperfection and more than doubtful authority upon this point, any conclusions that our contemporary, or any one else, may attempt to found upon the rate of progress in the Church, according to the last census, between 1841 and 1851 are not worth a moment's consideration, except from a romantic point of view.

Is there, then, any solid ground for estimating the capacity of the 2,051 new churches claimed by an exceptionally high average? We fail to find any such consideration that does not apply with almost equal force in other directions beside that of the Established Church. Doubtless a disproportionate share of modern church building may have taken place in large towns; but if so, chapel building has likewise followed a similar course. Even in large towns all church buildings are by no means large; and any one who has collected statistics of accommodation for public worship must have learned by experience what a large number of claims are made on behalf of mission rooms and other temporary buildings, even in connection with the Church of England. As to the charge in the *Church Times*, that "Dissenting congregations very often migrate, and a new meeting-house often means a mere substitute for an old one," we should like to know how many churches in large towns and elsewhere originate in iron temporary buildings. Yet the *Church Times* has the imaginativeness to assert that owing to the assumed migratory character of Dissenting places of worship—to multiply the Church and Dissenting buildings respectively by their computed averages, "has the curious felicity of doubling the new Dissenting, and halving the new Church accommodation!" Here, again, we find ourselves in the regions of "statistical romance."

Such careful statistical inquiries into religious accommodation as have been made in various localities since 1851, all point in one direction, and indicate that the Free Churches are outstripping the Established Church in a progressive ratio. This was shown by Mr. Mabbs in a letter which appeared in our issue of Oct 30, 1878, and need not be recapitulated here. But since then some further evidence has come to light, connected with the metropolis, in statistics gathered by the London Congregational Union. According to these returns the increase in the Church of England provision from 1851 to 1878 amounts to 172,055 sittings in twenty-seven years; and if to these we add the increase in 112 large towns concerning which we published a second series of tabular statements in 1872-3, founded upon special inquiries then instituted, we shall get some reliable indication of the progress of the Established Church in the large town districts. The Church increase recorded amounted to 391,324 sittings in 1872, exclusive of the metropolis; and, calculated upon the same lines, it would now amount to about 521,765 sittings. Including the metropolis as above, this would give a total increase in large town districts of 693,820 sittings; and, considering the disproportionate share of increase claimed by our contemporary for the large towns, the whole increase in the twenty-eight years, according to this estimate, might be safely set down at something less than 800,000.

In our issue of Jan. 1 Mr. Mabbs contended that until, by a general or official inquiry, the present average capacities of the places of worship belonging respectively to the various denominations could be accurately determined, the only safe and equitable plan would be to adhere to the standards of 1851 in all computations. Taking, thus, the average of 377 sittings for the Established Church, and applying it to the 2051 new churches claimed by Convocation, we have a total of 773,227 sittings as the whole increase in England and Wales since 1851, an estimate that differs but little from the results elicited by the various local inquiries referred to. Adding to this the Church sittings in 1851, we have a grand total of 6,091,142 for the year 1879, or some 60,000 more than in Mr. Mabbs' estimate, founded upon the figures

of Mr. Frederick Martin. But if to the latter estimate we add 146 churches, or 55,042 sittings, for the other two years since 1877, representing one-fifth part of the new buildings in a decade claimed by our contemporary, we shall have a grand total of 6,087,042, or within 4,100 sittings of the computation worked out upon the Convocation estimate.

But whilst we have thus felt it our duty to expose the flights of fancy in which our contemporary has indulged himself, we have really no desire on any ground unduly to minimise the accommodation provided by the Established Church. Much of the growth of late years has been altogether the result of voluntarism within the Church; and it has gone on in spite of, rather than as a consequence of, its being established. Such growth no true voluntary can undervalue or despise. Hence, if our contemporary really believes that the religious accommodation provided by the Established Church is more than the Church's opponents will admit, why should he not join them in seeking from the Legislature an official statistical inquiry into the subject, similar to that of 1851? This would put an end, whether on his own part or that of others, to performances in the direction of "Statistical Romancing."

THE QUARTERLY REVIEW ON "AGGRESSIVE NONCONFORMITY."

The present number of the venerable quarterly organ of Toryism contains, besides one or two incidental attacks on Nonconformity in the "Reflection of English Character in English Art," and in "Our Schools and Schoolmasters," an article of more than thirty pages exclusively devoted to what is considered to be an exposure of the character and the aims of "aggressive Nonconformity." The writer begins by stating that if the opponents of the Established Church are to be believed, her days have long since been numbered. After a reference to the Reform agitations, the writer continues:—

The disestablishment of the Irish Church awakened hopes and fears which had only so much more ground in reason, as injudicious friends and crafty foes tried to make out that the causes of the two Establishments were identical, and that the fall of the one inevitably involved that of the other. More recently a certain impulse has been given, and eagerly seized upon by "Liberationists," in the contemptuous assurance of the Liberal leader of the House of Commons that, without having deeply studied the question, he did not object to disestablish the Church of Scotland, if by so doing he could further the interests of his party. Once more the advanced section of the Radicals, the only political body identified with the assault upon the Church, assure themselves and the world that the extension of the county franchise will necessarily result in the election of a majority hostile to the Establishment, and will ensure the triumph of the latest form of Chartism, embodied in Free Church, Free Land, Free Education, and Free Labour. The failure of the past is to be atoned for by more complete organisation; and the main body of Liberationists, reinforced on either wing by a contingent of philosophical Positivists, and by the Agricultural Labourers' Union, is to march onward to victory under the control of the Birmingham Liberal Association. Such is the programme now put forth, with all the confidence of tone with which the experience of half a century has made us sufficiently familiar. Never was a party, in hunting phrase, more given to hollowness before they are out of the wood. The whole question, if we are to believe Liberationist tracts and orators, is settled. As a matter of argument it is threshed out, and waits only the declaration of the terms which the victorious enemies of the Church will graciously accord to her. Even these, as we shall see presently, are not withheld.

It is next remarked that, in view of such a position, it is well to understand the actual position and strength of aggressive Nonconformity, to look at the present condition of the principal voluntary denominations, and to gauge the almost certain results to the country at large from the avowed aims of the Liberationists and the example of other lands. We are then told that:—

Two startling paradoxes, to which we can only advert, meet us at the outset. First, that those who would repudiate all so-called national endowment for religion should have recently become converts to the necessity of a gigantic national endowment for education. Secondly, that in the day when Ultramontanism invades every province of free thought and every function of the State, men with any pretension to statesmanship should advance the proposition, that the religion of a people should be looked upon with indifference by its rulers.

The forces arrayed against the Establishment are to some extent enumerated. They include the denominations, the periodical literature, and the "democratic allies." Then there is the Liberation movement:—

All these, added to the living voice of a vast army of Dissenting ministers throughout the country, form a powerful propaganda, whose movements are marshalled and directed by the Liberation Society and its various agents. Life is kept up by local conferences, by visits from travelling and organising secretaries, and by frequent and stimulating communications from headquarters in London. Meetings are held in every direction, at which the forty paid agents of the Liberation Society deliver themselves of their version of the

origin of Church property, of the injustice of an establishment, and of the superior advantages of voluntarism. Large placards posted up in our populous towns inform the poorest passer-by of the exact income of each bishop on the bench, or give fanciful estimates of the annual value of Church property, with a pointed suggestion that it would be desirable plunder. Pamphlets, tracts, leaflets, with catchpenny titles, are circulated by millions.

A quotation on this head from the last report of the society in question is followed by a statement of its pecuniary resources, of which, so far as they relate to the "Special Fund," it is remarked that "it is evident that the mainspring of the whole movement arose from a handful of Bradford manufacturers and wool-combers." The organisation of the society is next referred to:—

It would, however, be delusive to regard the circulation of its anti-Church literature as the only result of the society's energies. Without entering minutely into its constitution, it is enough to say that its council of six hundred is so composed as to bring every district in England into communication with headquarters; that annual meetings and triennial conferences serve to keep the flame alive and the members alert; that a vigilant Parliamentary Committee watches the progress and dissects the details of every measure supposed to have any bearing upon Dissenting interests, and affords a centre from which all the machinery of petitions and public meetings is rapidly set in motion: in short, that the party enjoys all the advantages of perfect organisation and of astute strategy, the result of long years of experience and pains.

This is followed by a selection of extracts from the society's tracts and other publications—"elegant extracts," as the writer terms them. Of these it is said:—

No need for us to characterise either the quotations themselves or the passages which we have printed in italics, every one of which asserts or suggests a calumny, whose bitterness is only equalled by its mendacity. These are not the hasty utterances of excited orators carried away by the enthusiasm of a public meeting; they are the deliberate expressions of a great association, issued with the avowed purpose of inducing the nation to strip the Church of a large part of the revenues she now enjoys, and gratuitously thrust by millions into the hands of men whose passions they are well calculated to inflame, and whose mental habits preclude their sifting the accuracy or weighing the evidence of such monstrous misstatements.

After some more descriptive epithets, it is shown how capital is made out of Church abuses, and some charges made in connection with these in an article in the *British Quarterly Review* on the Church in Wales are given as specimens. These are examined, and held to be open to exception.

We now come, with the author, to the "Practical Suggestions" respecting disestablishment and disendowment, which, it is held, afford "ample proof of the same bitter spirit of hostility, of which we have already set so many examples before our readers." These are described, with quotations, in some detail, and are compared to the proposals of "the Jacobins of the French Revolution and the Communists of our own day," while the accuracy of the theory regarding the ownership of Church property upon which they are based, is also denied, and the injustice of confiscating modern endowments emphatically dwelt upon.

The so-called "sentimental grievance" is next discussed, illustrated by quotations from Mr. Dale, Mr. Rogers, and other sources. It is replied:—

It seems idle to urge upon minds so constituted, that the disestablishment of the Church would not improve their social position. It is hopeless to argue with them that social status is embraced in the category of imperfect rights which cannot be enforced, and depends upon a combination of elements which are quite independent of legislation. The average tone and temper of a class; its position relatively to the other sections of the community in education, birth, and affluence; its mean specific gravity of ability, energy, and self-sacrifice; its powers of geniality and intuition, which enable it to maintain its convictions without causing needless offence; such are some of the elements which determine the social standing of any body of men, and which no Act of Parliament can touch. So long as a substantial proportion of Dissenting ministers are men of inferior education and of intolerably dependent position, so long will their dead weight help to drag down their colleagues in the social scale. So long as the English episcopate consists of men of the highest Christian culture, and is maintained, whether by ancient endowment or modern munificence, in a position of high independence, so long will their exalted condition, which is open to all the clergy, contribute directly and indirectly to raise their social standing. Add to this, that no Act of disestablishment could abrogate the prestige of centuries, and it will be seen that the inequality complained of is inevitable and is in the nature of things.

The position taken by the Ritualists in regard to the freedom of the Church suggests some remarks to the writer, who considers that "few things can be more astounding than the recklessness with which disestablishment is advocated by some Churchmen as a remedy for the real or imaginary grievances under which the Church is labouring, without due consideration of the probable consequences." To illustrate these, certain Nonconformist statistics are given, having reference to churches without ministers, and ministers without churches, concerning which it is said:—

Nor do the figures furnish less remarkable evidence,

if we had space for a searching analysis, of the painful restlessness which causes such numerous and constant removals of ministers from their posts. Many men, doubtless, there are in these and other voluntary churches, whose names would do honour to any religious community, and whose personal piety and worth have won and retain for them a lasting hold over the flocks committed to their charge; but despite such brilliant exceptions there must be something faulty in the system which results in dissatisfaction so widespread, and which produces such disastrous consequences. We indulge in no unkind reflections upon the utterly inadequate stipends of their ministers, which has formed the subject of so many moving complaints and of so many energetic efforts. We grieve for the sad necessity which compels the voluntary bodies almost without exception to shorten the term of preparation for the ministry, and to hand over the spiritual instruction of their people to beardless boys. It is the system and not the individuals that we blame. But in the face of such facts, it seems to us little short of madness on the part of any who care for the maintenance of Christian truth, to propose that we should secularise our existing Church endowments, and cast the entire body of Christian teachers upon resources which experience shows to be so untrustworthy. We had rather a thousandfold hand over our endowments entire to other religious bodies for the support of Gospel teaching, than cry with the Liberationists "Let them be neither mine, nor thine, but divide them."

The "widespread injury caused by the want of endowments" is illustrated by one or two quotations from Nonconformist journals, and it is then concluded that "by the disestablishment and disendowment of the Church of England, on the basis proposed by the Liberationists, the Legislature would imperil the Christian instruction of the entire rural population of the country." Some quotations from the *Labourers' Chronicle* regarding the land question follow, in order to prove that the members of the Union have "grasped with eagerness the lessons taught them by the latest exponents of Liberationism."

In view of all this, what is to be done? This, according to the *Quarterly Review*:—

We pass over the peril to all other existing institutions involved in tearing away from its connection with the national life a church whose roots run so widely and so deeply. We are not careful to enter into these matters, because we are firmly persuaded that the day is far distant indeed, in which the hopes of Aggressive Nonconformity will be realised. But in the face of an attack so widespread and so well sustained, it is imperative that Churchmen should not disregard the plain dictates of reason and of common sense, and that organised aggression should be met by combined defence. The Church Defence Institution supplies the needed centre around which Churchmen of every grade of thought can gather, and it is not without a sense of shame we record that its income is as yet sadly inadequate to the work it aims at accomplishing, and which, as far as its means allow, it admirably fulfils. These are not days when judgment on important institutions can be permitted to go by default, and, wherever the agents or the publications of the Liberation Society are found to penetrate, the voice of the Church Defence Institution in reply should be heard without delay. It is perhaps not peculiar to controversial Aggressive Nonconformity, that it commonly assumes in argument the whole point at issue; but such questions as: Why do not Churchmen support their own ministers, as Dissenters do? or, Why cannot the Church at home get on without endowments as it does in the colonies? are seen to be impertinent in every sense when it is pointed out that Dissenting ministers are not duly supported by their own people; that the Colonial Church is not universally without endowment; and that a colonial prelate, the large-hearted Bishop of Newcastle, New South Wales, surely no mean judge of its necessities, has just endowed his diocese with a bequest of a quarter of a million sterling. In short, every available means should be employed for forming and directing public opinion aright upon this question, a task which we think lay Churchmen should specially undertake, and one whose performance will come with better grace from them.

Notwithstanding the distance of "the day" above referred to, it is considered that "it is no time to palter or speak with bated breath, as though the day of disestablishment were unavoidable."

A few words concerning "the remarkable change in the internal condition and relative positions of the Church and Nonconformity" close this article. It is considered that "the old race of Dissenting ministers, men of undoubted learning, unaffected piety, and courteous manner" . . . is rapidly becoming extinct, and now—

As a religious organisation it is played out, but it remains as the "Rump" of the Liberal party, and the satellite of Mr. Gladstone. Is this the body at whose bidding we shall disestablish and disendow the Church which is yearly rising to a loftier sense of its responsibilities, and making more self-denying efforts to fulfil them? Above all, he will have to detail the origin, growth, and we would fain hope, the final extinction of an agitation, which, starting on a professedly Christian basis, early displayed in the virulence of its chief agents by what manner of spirit it was animated, and which, driven onwards by the exigencies of its position and the logical sequence of its own principles, has been eventually compelled to court the alliance and assistance of infidel and anti-Christian orators. But further investigation will furnish a key to the enigma, and he will understand that the religious element in the movement was extremely small, and that it was but one form of the great democratic agitation, which, guided by a true instinct, sought in England, as it has done elsewhere, to overthrow the Church before levelling the other powers of the State.

We have commented upon this article elsewhere.

DAYLIGHT IN OFFICES.—Chappin's Reflectors.—89, Fleet street.

THE PROPOSED LAUREL CROWN FOR LORD BEACONSFIELD.

[The following lines were suggested by the proposed working-men's tribute to the Premier in recognition of his policy, viz., a laurel crown in gold, of which each town is to contribute one leaf, and the subscription to which is to be limited to one penny.]

A garter and a glittering coronet
Are not enough, it seems, to pay the debt
Britannia owes to him who rules the land,
In these dark days, with a despotic hand;
E'en Californian gold by Britons brought
(A jewelled casket, elegantly wrought)
Is not enough. "Give! give!" is still the cry;
Penny subscriptions shall the means supply
An artificial laurel wreath to twine,
Auriferous upon his brow to shine.
Transmuted by the wizard's art, behold
The poor man's copper turn to leafy gold!
Competing cities each one leaf must bring
To show how universal is the thing.
Meanwhile, decreasing trade, increasing debt,
Follow the footsteps of the Jingo's Pet,
And widespread want at home and war abroad
Serve to intensify the heavy load.
What matter, since he sees his pathway clear
To "rectify" a well-defined frontier—
"Removes his neighbour's landmark," while the blood
Of slaughtered Afghans cries aloud to God?
Mechanical majorities deride
All opposition—power is on their side;
And thus "Imperial instincts" have their way,
The nation's duty—simply to obey.
If, for such deeds, a golden wreath they twine,
Unenvied on his brow the gift may shine.

O England, once heroic, earnest, bold,
Say, is thy Freedom-loving heart grown cold?
Has love of power usurped thy sense of Right?
Does Justice count for nothing in thy sight?
Is Truth forgotten? and is Honour dead?
Hast thou a name to live, and yet art dead—
Dead even to the very sense of shame
That now thou bear'st a self-dishonoured name?
Rouse thee, my country, ere it be too late!
Danger is near, the foe is at thy gate—
Nay, rather lurks thy citadel within,
And drags thee down by luring thee to sin.

O ye who love your country! rise and do,
Our God can save by many or by few;
With Him is no constraint, and He will bless;
Effort and prayer united mean success.
E'en Heaven-born Charity commands your voice,
"Not in iniquity doth she rejoice,
"But in the Truth"; therefore arise, speak out
Unflinching, there is no room for doubt.
"Spare not" but "cry aloud," until your cry
Hath changed our ruler's fatal policy;
Till all "Imperial instincts" thrown aside,
Duty shall prove the nation's surer guide;
Till "British interests" are distinctly seen
Truth, Honour, Justice, Liberty, to mean—
Till England penitent, bids carnage cease,
And the vex'd peoples hail the reign of Peace.

Then Garter, Coronet, Wreath, Casket—all
This outside glitter shall decline and fall
To its own level, and our England rise
True to her instincts. Freed from falsehood's
guise,
Britannia's self once more the world shall know,
The friend of the oppressed, the tyrant's foe,
And once more Britons, wheresoe'er they roam,
Find her admired abroad, know her beloved at home.

E. B. P.

Jan. 14, 1879.

THE YOUNG MORTARA, whose abduction from his Jewish parents at Rome made such a sensation in 1860, has been preaching in the Catholic church of Vienna. He is described by an unfriendly paper as "a young man of rather foreign features, with a marked Italian accent, incorrect and embarrassed in style, very wandering, and scarcely intelligible."

PETER'S PENCE.—According to the *Italie*, the serious decrease in Peter's pence is attributed by the bishops of France and other countries to the Antonelli litigation and the fear that other scandals may exist among the Vatican functionaries. Another version is that people rebuked by the priests for niggardliness, reply that the Pope and the Cardinals must retrench their expenditure, as they themselves are forced to do in these hard times.

CLERICAL BIGOTRY.—The *Leicester Mercury* publishes the following correspondence, which speaks for itself:—

The Vicarage, West Butterwick, Dec. 21, 1878.

DEAR MISS HIRD,—I have been told that you and your sister have recently attended a Dissenting meeting-house. I am reluctant to believe anything said against any of my parishioners without proof of the truth of the statement. I shall be glad to hear that the report is untrue. Should it be correct, you will not be surprised at my declining to accept of any further assistance from you as Sunday-school teachers. But I may hope to hear that the charge against you is unfounded.—Faithfully yours, (Signed) D. J. WHITE.

West Butterwick, Dec. 25, 1878.

DEAR SIR,—In reply to your letter of the 21st inst., I must admit that my sister and I have recently attended service at a Wesleyan chapel, and we have no reason to regret doing so. We shall spare you the necessity of declining our services as teachers in the Church Sunday-school. Yours faithfully, Rev. D. J. White. (Signed) MARY HIRD.

Literature.

BARONESS BUNSEN.*

The Baroness Bunsen was a lady of great elevation and refinement of character, deeply pious while truly liberal-minded, and of penetrating and acute intellect. The story of her inner life would have been in itself richly interesting; for, though it cannot be said that she was the subject of any great crises such as is felt to give special interest to many religious biographies, she was intent on self-culture in all forms, and always, as the Chinese sage so imperatively directed, with an eye to give benefit and rest to others. She was truly religious, but she was no recluse; the ascetic idea, indeed, being specially repugnant to her. Long as she had lived in Italy, and much as she was associated with cultivated Catholics, the romance of Catholicism had no attraction for her. She remained totally uninfluenced by its traditions and ceremonies: maintaining in respect to it, indeed, an attitude of acute, slightly-cynical superiority, which here and there reminds us of one of her correspondents—Miss Williams Winn. In this she contrasts very favourably with many women of high position who in later years have made Rome a second home. But we find also in Baroness Bunsen a wonderful grasp and faculty for appreciating the causes of the influence of religious systems, and a remarkable freshness of feeling and wide range of interests. Little indeed that was stirring the minds of her contemporaries was indifferent to her. Preconsciously intellectual and keen-sighted, she remained till the end anxiously interested in all that was moving society, readily communicating her ideas to many friends.

Madame Bunsen combined, in truth, much of the earnestness and quiet unction and personal influence of the old-fashioned Evangelicals of the school of Venn (to whom she refers) with the philosophic urbanity and breadth of the followers of Mr. Maurice and Dr. Arnold, of Rugby, to whom she frequently refers also. Unlike many women who love to reinforce example by Christian sentiment, she was able to regard great religious questions from a historical and critical standpoint. We can thus readily believe that her husband, in writing such books as his "God in History," not only received such sympathy as a wife may be expected to give, but such suggestion and critical aid as few wives would have been able to offer. Along with all this, we find the utmost simplicity, the fullest domesticity. While the biography at all points opens out lines of connection with the highest circles of society, the chief interest on which all turns being the domestic one. From this the true and pervading unity arises, so that the value of the work is in no way limited or special. The fine tone, the harmonious self-development, the catholicity, the wide sympathy, the discernment, the graceful and informing piety, all take a colour from this, and render the book precisely such as is likely to exercise, as it deserves to exercise, a very wide influence.

The death of Mrs. Delaney—whose name is so well known in connection with the Court of George the Third and Queen Charlotte—was an important event in the life of a niece of hers, Miss Port, the daughter of Mr. Port, of Ilam, in Derbyshire. The girl had lived with Mrs. Delaney from her seventh year, owing to her father's extravagance, and had been on familiar terms with the royal children, getting drawing lessons along with them. When Mrs. Delaney died, Miss Port was in her seventeenth year, and was then taken in charge by an uncle, Mr. Granville, who by-and-by engaged her (as was the fashion in those days) to Mr. Waddington, a man of large property. The second child of this union was Frances Waddington, who became Baroness Bunsen, and she was born in March, 1791. Her childhood was spent at Llanover, near Abergavenny, and was marked by the most careful nurture; her mother soon discerning the promise of intellect and character, and wisely taking the best means to develop both. During a short stay in Edinburgh in 1810, mother and daughter enjoyed the society of Sir Walter Scott, Mr. Alison, Mr. Jeffrey, and others; Mrs. Waddington declaring that "Lord John Russell is the only English young man of any promise in Edinburgh."

In 1817 Mr. Waddington and his wife and daughter were in Rome, where Carl Bunsen, after a brilliant career as a student and a short period of travel with Mr. Astor, a son of the rich American banker, had also come to study art, with a view to the furtherance of those gigantic

schemes of authorship which he had even then marked out for himself. One of his first introductions was to the Waddingtons; but though his self-control and reserve were such that none of the family suspected it, he soon had to acknowledge to himself that he was "a little in love" with Miss Waddington, and that as a penniless German student, who could not think of aspiring to the hand of a girl of fortune, he should "no longer go continually to visit the family." Mrs. Waddington, however, wholly unsuspecting anything, continued to encourage Bunsen's visits, and at last Mr. Waddington was startled at the revelation of the turn affairs had taken. He appealed to Niebuhr, who said that if he had a daughter he should have no fear of trusting her to Bunsen. He was accordingly married to Miss Frances Waddington in July, 1817, and from this point the ample array of her letters not only reveal the mind and feeling of Madame Bunsen, but also throw not a little light on Bunsen's life and works, even after the full and elaborate memoir which his widow gave to the world. After this, whether in Rome, in England, or in Berlin—whether with her husband or temporarily separated from him—we are called to contemplate a picture of wifely and maternal devotion, combined with wide sympathies and elevated aims, such as we only too seldom have record of. It was a life singularly calm and undisturbed by any alien influence—the only thing that breaks in as a kind of disturbing element being the presence of Bunsen's sister, Christiane, in their house at Rome, when, to the disappointment and regret of all, she soon showed herself discontented and unsympathetic, a burden and a disturber, instead of an aid and support. Bunsen had generously supported her, and at a crisis had thus endeavoured to provide her a home, but he had good reason to regret lifting her into circumstances that were new and strange to her. Most readers are aware that Bunsen, after some diplomatic service under the Prussian Crown, was appointed Prussian Minister in London, where he was warmly welcomed by the most distinguished persons; and that he was subsequently raised to the Prussian Chamber of Peers for his services. It will, perhaps, be our best plan in the space that remains to us to present some characteristic specimens of Baroness Bunsen's way of thinking, and of presenting her ideas to her correspondents, who besides her husband, her children, and her own relatives, embraced many of the most illustrious persons of the time—for she had pre-eminently the gift of attracting to her whatever was best and noblest. Here, for instance, is her very incisive sketch of young Connop Thirlwall, fresh from the University, and full of honours, but some of the touches would just as well have characterised the old and somewhat coldly judicial Bishop of St. David's:—

He comes at eight o'clock, and never stirs to go away till everybody else has wished good-night, often at almost twelve o'clock. It is impossible for anyone to behave more like a man of sense and a gentleman than he has always done—ready and eager to converse with anybody that is at leisure to speak to him, but never looking fidgety when by necessity left to himself; always seemed animated and attentive, whether listening to music, or trying to make out what people say in German, or looking at one of Goethe's songs in the book while it is sung; and so there are a great many reasons for our being very much pleased with Mr. Thirlwall, yet I rather suspect him of being very cold, and very dry—and although he seeks, and seeks with general success, to understand everything, and in every possible way increase his stock of ideas, I doubt the possibility of his understanding anything that is to be felt rather than explained, and that cannot be reduced to a system. I was led to this by some most extraordinary questions that he asked Charles about "Faust" (which he had borrowed of us, and which he greatly admired nevertheless, attempting a translation of one of my favourite passages, which, however, I had not pointed out to him as being such)—and also by his great fondness for the poems of Wordsworth, two volumes of which he insisted upon lending Charles, containing stuff, to my perceptions, yet more contemptible than the contents of that enormous quarto (the eighth section of the second part of an intended poem I believe) which my mother and I once attempted to read. These books he accompanied by a note, in which he laid great stress upon the necessity of reading the author's *prose essays on his own poems*, in order to be enabled to relish the latter.

In her own delicate and half-humorous way Madame Bunsen thus records an incident connected with one of the Papal Conclaves during their residence in Rome, and gives some gossip in connection with it:—

The votes of the cardinals are collected twice every day, and within a few days after their entrance they were disturbed in this operation by the discovery of a profane spectator, namely, of an owl, which had entered through the chapel. With much trouble and exertion the cardinals contrived to drive the bird of wisdom from their assembly; but not without damage to the panes of the chapel window, to repair which damage became matter of much consultation. Should it be done in broad daylight, it was feared many strange suppositions as to the cause might ensue, and that it would appear as if the cardinals had quarrelled and thrown their inkstands at each other's heads; wherefore it was judged prudent to issue orders to their eminences' plumber and glazier to proceed with ladder and lantern at dead of night to replace the broken

panes. One piece of policy, however, was forgotten, that of giving notice to the sentinels who, as it happened, were not asleep when the work commenced, and suspecting that incendiaries were coming to destroy the whole Conclave, were upon the point (as it is said, but that is certainly a calumny, the Papal muskets never being raised for murderous purposes) of firing upon the workmen, when the matter was explained to them. I give the story as one of those current in Rome, but cannot vouch for its accuracy any further than the circumstances of the operation by midnight. One of the jokes to which the story has given rise is truly Italian—that the owl must have been "lo spirito santo mascherato."

Earlier associations made the Baroness an admirer of Sir Walter Scott, but she was not blind to his defects either as an artist or as a man; and thus she records her impressions:—

We saw a great deal of Sir Walter Scott the first week of his being here, and he once dined with us: the first time of seeing him was quite a shock to me, for though I had been told how inferior he was become, I was not prepared for his difficulty in speaking. But though his articulation is gone, his conversation is much the same sort as formerly, and his expression of goodness and benevolence really venerable, in the midst of physical decay. He is very weak in body, and I am afraid not well managed by his daughter, who is nervously anxious about him, but does not influence him. I am sure they ought not to have kept him so long in the south, for heat cannot be good for him. I fear he will not live long.

Walter Scott was, in a melancholy manner, the man of his own time—a time in which men made use of their powers, and gifts, and qualities, to produce effect, attain an end, among their contemporaries, in short, made a gambling speculation with their talents, instead of aiming after an ideal standard, and seeking to satisfy their own conceptions of excellence. Walter Scott did not like his own writings, in particular his own poetry, but he wrote with spirit, as an actor performs a part in which his own feelings have no share, enjoying the sympathy and applause of the public, and afterwards reckoning upon the sympathy and applause as a ground of speculation to help him out of the pecuniary difficulties into which he had unnecessarily fallen. Yet his was a fine mind, and his letters, which express his feelings and affections, have an indescribable charm. I have profited by one of your injunctions in letting Meyer get me the "Heart of Midlothian." Reading it has done good, first, by taking off the edge of a curiosity to read the many later and unknown works of Sir Walter Scott, based on the merits of the few earlier ones known to me. I now know him as a book maker, as which I never knew him before. It is a proof to me of the present idle taste of the multitude that so many people have told me this was the very best of the novels! To my feelings it is the very worst I have ever read—without one merit to redeem it, except being founded on a fact in real life, more affecting and more admirable in its real circumstances than in his working out. It is *remplissage* from first to last, mostly or entirely unreadable, but from curiosity; and I am sure the public only like it because they want *goat's flesh and asafetida sauce* to stimulate their pallid appetite. There is advantage taken in this work of every circumstance of natural interest to harrow up the reader's feelings—instead of sparing them with the good taste of "Waverley." Then the improbabilities are not to be swallowed—the contrivances clumsy and commonplace beyond conception.

As to the tendencies and aims of certain Rationalistic writers, she thus disposes of them in a letter to her son:—

As to Christianity, these writers seek not, care not, to endeavour to imbibe its living spirit; they are satisfied to reject it altogether as though the barrier walls which men have built up in the form of dogmas, whether Romanist or Rationalist, were the reality itself, instead of that which obscures and conceals it. What is to help the civilised world, beginning with each individual in it, except renouncing the leaden pipes and marble reservoirs, and persisting to drink of the water of life at its ever fresh spring, rejecting the deposit, more or less foul, with which successive ages have contaminated it. O, my dear Theodore, let us be thankful that though your dear, blessed father is, and must be, set up as a sign to be spoken against, yet was the principal object of his life in a great degree attained; he has placed the genuine Bible before his own nation, and he has directed those who will hear and mark to approach it with love and reverence, and receive from it in humility God made visible in Christ, and working by the Holy Spirit in all hearts who desire Him!

Here is Madame Bunsen's judgment on one point made prominent in Mr. Carlyle's "Frederick the Great":—

Carlyle's Frederick II. occupies my thoughts as ever. That is a most extraordinary, and as painful as strange that the old King was to be kept out of English alliance for the private purposes of Austria, and that for this end his mind was to undergo a course of poisoning against his own eldest son, his wife, and daughter. Of all the multiplied atrocities of the House of Austria, this family tragedy is perhaps one of the most execrable! Bribery, deceit, and flattery, paid artisans of evil—it is sickening to contemplate! I suppose this history is the first that states the whole case, and all the operating causes. A sad picture it is of human nature, that the King should have found everywhere willing spies and informants, ready to practise upon the unhappy Crown Prince as expected, for whom there was no God above, no right and wrong, no compunctious visitings—nothing but an absolute monarch, and the habit of fear.

This is how she records her fear of bad results, socially and morally, from the successes of the Germans in the Franco-German war. Though these fears were not realised to the full, the passage shows her discernment and penetration into historical causes:—

The besetting sin of Germans was reckoned by a good judge to be self-conceit or *Selbst-Überschätzung*—as that of the English greediness of gain, and of the French, licentiousness. It will be an awful crisis for

* *The Life and Letters of Frances, Baroness Bunsen*. By AUGUSTUS J. C. HARR. In two vols. (Daldy, Isbister, and Co.)

the German nation when once the great foe is laid low, and rendered impotent. I read the other day the breaking-down of Roman virtue and moral consciousness took place directly after the great triumph of the Punic wars: then was that beginning of evil of the reign of self, unsubserving to the moral law, which reached such an awful height under the Empire. Against such horrors being reproduced in the world, Christianity might be the antidote, but how has Christianity been undermined on one side, and stiffened into a form of words or deeds on the other! "O! that thou wouldst rend the heavens, and come down!" is one ever ready with Jeremiah to exclaim.

The Baroness can tell a lively anecdote well, too, as this relative to Ernest Platner, the painter, who had taken to that profession to please his father, as his father, who wished to be an artist, had been forced to become a professor, will attest:—

Platner executed a cartoon of Hagar and Ishmael represented at the two opposite ends of a vast canvas, the space between being intended for the "stone-throw"! The German artists in Rome had agreed that when any of their society finished a work, the rest should see it and give a candid opinion of it. Cornelius expressed his opinion of the cartoon of Platner by leaping straight through the canvas, and saying, "Now, if you will join the two ends there may be some composition." The obligatory system of education in the Platner family was carried on into the third generation, in which a young man whose natural tendencies were all towards the life of an artist, was compelled to classical studies.

Mr. Hare has done his work well—with care, taste, and the mingled reserve and admiration of the subject which best befit the biographer. He has had an ample store of letters, and he has evidently exercised prudence and tact in the selection. At all events, the portrait seems to us to stand out clear and defined from whatever point you may view it. As daughter, as wife, as mother, and as friend and correspondent, he has made his heroine equally attractive. Sometimes we cannot help fancying that he is somewhat too intent on points of genealogy and inter-relationship of families; but then for some readers these may be profoundly interesting. Only for ourselves we confess it is distracting to be called off by a slight reference to some person in the middle of a very interesting letter, to a footnote informing us of some distant cousinship or remote marriage connection; and we think Mr. Hare's introductory chapters would have been more readily intelligible to the bulk of readers if he had not aimed at exhibiting so fully all the ramifications of the Port and Waddington families through so many generations. But, in spite of such little drawbacks, the book remains one of the most admirable additions to English biography, clearly showing what could be achieved of influence and beneficial helpfulness by English women of education and culture through application of the simple principle of "doing well what lies nearest at hand," whether in the management of the household, the considerate and untiring aid of her husband in all his concerns, or in the Christian rearing of children; all wider interests only being the more fully appreciated through this faithful self-consecration.

"ENGLISH MEN OF LETTERS.— SHELLEY."

The character of Shelley has such a pathetic charm that his life, even if ordinarily well written, must always be read with interest. But Mr. Symonds is not an ordinary writer, and we should pity the man who, taking up the little volume before us, should be able to lay it down again unread. It is a biography and a review—the former artistically grouping such incidents of the poet's outward life as indicate his character or help to shape it; the latter a sympathetic exposition of the beauty and meaning of his work. A short account of the manner in which these aims have been reached by Mr. Symonds, and as often as possible in his own words, will be the best commendation of his book.

Percy Bysshe Shelley was born August 4, 1792, of a family of good position, comfortable circumstances, ordinary intellect, and narrow sympathies. Into this highly-respectable circle the future poet, by some mistake of Nature, floundered like an ugly duckling as he was; and became, we fear, the cause of much discomfort to his parents, who could scarcely be expected to discern the swanlike tendencies of their embarrassing offspring. But if, as Mr. Symonds seems to think, some share of sympathy should be spared for the Pharisaic father, we must leave those to afford it who are more alive to his discomfort than to the claims of his son upon his care. All our sympathy, we confess, is spent upon the spiritual-minded boy, who might have been spared much suffering and some wrong if, at the tender age when Heaven in our mother has given us an angel for our worship, and in our father a hero for our example, he

had had the gentle guidance and the generous sympathy of congenial parents.

The story of the poet's boyhood is just what we should have expected it to be, and is full of charm. He was a singularly beautiful child, endowed with that heavenly grace that is not seldom seen in young children, and which seems like a transparent medium for the revelation of an unearthly spirit. His eyes had usually a dreamy far-off look, but they could on occasion gleam with excitement, or burn with indignation. His voice is described as being discordant and harsh, but we may well believe it was the broken sound of suppressed emotion which made it so, for we read later on that it could be modulated to perfect music in the reading of poetry.

The picture of the schoolboy bears an unmistakable likeness to the future poet and philanthropist. His passion for reading and dreaming; his impatient speed in study combined with the greatest indifference to mere detail-knowledge; his scorching hatred of anything approaching to tyranny and injustice, often manifesting itself in insubordination to rule; his ardent friendships, yet the loneliness of his boyish soul—all foretell the Shelley whom we know, and are here told with all the charm of sympathy. Like most men of genius Shelley had a wonderful memory; for genius does not consist, as has been said, in the capacity for application—many a dullard has excelled in that—it lies rather in the capacity of receiving impressions intensely, and it is in proportion to the intensity of its hold on the mind that an impression endures. It was at school that Shelley's Atheistic tendencies first showed themselves; though the epithet is an inappropriate one—for he was no Atheist, but an iconoclast, who in his zeal for the destruction of deadly prejudices, did not always stay to distinguish between them and beneficent customs. He himself said he used the word Atheism "to express his horror of superstition; he took it up as a knight took up a gauntlet, in defiance of injustice." It was at Eton, too, that Shelley's first published work appeared; this was a novel, the only remarkable fact about it being that he actually made forty pounds by it. In 1810 he went to Oxford, and here we have the testimony of his most intimate friends as to the moral beauty of his mind; to the instinctive repulsion of his nature from everything common or vulgar, to his glowing passion for goodness, that made of virtue rather a necessary atmosphere than an aim towards which he consciously strove.

Love was the root and basis of his nature; this love first developed as domestic affection, next as friendship, then as a youth's passion, now began to shine with steady lustre as an all-embracing devotion to his fellow men.

It must be conceded, however, that Shelley's mind wanted balance, and that his eccentricity bordered on madness. "Such a nature as Shelley's, through its far greater susceptibility than is common even with artistic temperaments, was debarred in moments of high stirring emotion from observing the ordinary distinction of subject and object." In considering his iconoclastic fervour, we must remember that "the spirit of the French Revolution, uncompromising, shattering, eager to build in a day the structure which long centuries of growth must fashion, was still fresh upon him. We who have survived the enthusiasm of that epoch, who are exhausted with its passions, and who have suffered from its reactive impulses, can scarcely comprehend the vivid faith and young-eyed joy of aspiration which sustained Shelley in his flight towards the region of impossible ideals." And here we would stop a moment to mourn his untimely death, for life and sorrow were surely teaching him the wise lessons of patience—tolerance even towards intolerance; and though his first fresh youth was scarce past when he sank in his watery grave, yet he was surely attaining that height of calm from which even crime and misery are seen to be factors in the regeneration of mankind.

He had kicked against the altar of justice as established amid the daily sanctities of human life; and now he had to bear the penalty. The conventions he despised and treated like the dust beneath his feet, were found in this most cruel crisis to be a rock on which his very heart was broken. From this rude trial of his moral nature he arose a stronger being; and if longer life had been granted him, he would undoubtedly have presented the ennobling spectacle of one who has been lessoned by his own audacity, and by its bitter fruits, into harmony with the immutable laws which he was ever seeking to obey.

The difficult subject of Shelley's marriages Mr. Symonds treats with tact and delicacy. His idealism, his enthusiasm, his intense spirituality, and his passionate goodness, made him seem to have been born to be beloved of women, but scarcely could he have been considered a good husband. In his second wife, indeed, he found the intellectual sympathy and some of the maternal qualities so necessary in the wife of a poet; but his heart was perhaps too wide and

too open for the limited, if holy, circle of domestic happiness, which too often shuts worlds of misery without to keep a little hoard of happiness within, which a Garden of Eden may be, but oftentimes a garden enclosed by wastes of desolate wilderness. His very idealism was unfavourable to family life. He so worshipped womanhood, and was so much in love with love, as it were, that scarcely could a woman have contented him. He says himself:—"I think one is always in love with something or other; the error, and I confess it is not easy for spirits cased in flesh and blood to avoid it, consists in seeking in a mortal image the likeness of what is perhaps eternal." But we prefer to leave the painful subject of Shelley's separation from his first wife, as Mr. Symonds does, to the future.

Such (he says) is my belief in the essential goodness of his character, after allowing, as we must do, for the operation of his peculiar principles upon his conduct, that I for my own part am willing to suspend my judgment till the time arrives for his vindication. The language used by Lady Shelley and Mr. Garnett justifies us in expecting that that vindication will be as startling as complete.

Of Shelley's poems, Mr. Symonds wisely abstains from attempting an analysis in this little volume. Not only want of space, but the character of the poems, would have made any such attempt unsuccessful. Shelley's life and poetry, he tells us, are indissolubly connected. "His life, therefore," remarks our author, "has to be told in order that his life-work may be rightly valued; for, great as that was, he the man, was somehow greater; and noble as it truly is, the memory of himself is nobler."

"THE CLASSIC PREACHERS OF THE ENGLISH CHURCH." (Second Series.)

It is inevitable that many subjects treated by varied hands should be treated with varied, and in some respects, unequal ability. This is more conspicuous in the present series of addresses than it was in the former series. The lecturers have been chosen, no doubt, with regard to a certain ability and a supposed fitness, but judgment as to the latter has been mistaken. In the six lectures included in this volume there are only two of conspicuous merit—"Jeremy Taylor," by Canon Barry, and "Tillotson, by Prebendary Humphry. The others are "Bull," by Mr. Warburton, which may take rank as third in merit; "Horsley," by the Bishop of Ely, which is the worst; "Sanderson," by the Bishop of Derry and Raphoe; and "Andrewes," by Mr. North.

Excepting in the case of Jeremy Taylor, who is styled by old and well-earned repute, the "English Chrysostom," the descriptive designations of the others seem to us to be for the most part singularly unhappy. And even in the case of Jeremy Taylor Canon Barry somewhat misleads the reader. He institutes a comparison between Taylor and Chrysostom on all points,—points that were never dreamed of by those who gave Taylor his title. What was in their minds was the distinguishing characteristic of each—richness, wealth—richness and wealth of thought, of language, of imagination. The comparison never went farther, and cannot, with judgment, be pushed farther. Bull, again, was anything but what is commonly understood by a "Primitive preacher." He had the least of all resemblance to one. He dealt, it is true, with subjects relating to the Primitive Church, but in the most unprimitive of all styles, certainly with the most conspicuous absence of simplicity. Nor was Horsley's characteristic "scholarly," nor Andrewes' "catholic." Sanderson, however, is described with sufficient accuracy as "judicious," and Tillotson with happy accuracy as "practical."

Of the preachers, it may be said that all of them were great men. Bull laid the foundation of Episcopalian Church defence—upon which the clergy have ever since relied without, we may add, sufficiently studying that subject for themselves. His learning and his intellect were massive, and he deserves the rank that he won and the great reputation that has come down unalloyed through two centuries. But why has no one tried to find cracks in his thick and bossy armour? They might easily be found, for it is impossible that works, of which so much was thought by Bossuet, could be sound all through. It is pleasant, however, to know of him in his simple and godly life, although he did pray for the restoration of the Stuarts. When he saw what that meant he apparently repented that he had prayed.

Horsley may be passed over. He was controversial rather than scholarly, and the Bishop of Ely has left out many aspects of his controversial character, which, however, were scarcely worth recalling. But of Jeremy Taylor what can be said? He is one of the glories of English

* *English Men of Letters.* Edited by JOHN MORLEY. Shelley. By J. A. SYMONDS. (Macmillan and Co.)

* *The Classic Preachers of the English Church.* Lectures delivered at St. James's Church in 1878. (John Murray.)

literature and English Christianity. The space at Canon Barry's disposal did not enable him to say a quarter of what he could of course have said; but, as far as time allowed him, he has drawn a fine and well-filled picture. Yet, from want of space to illustrate, he has not conveyed a wholly satisfactory notion—too little being made of Taylor's quaint humour, which breaks out sometimes even on the most serious of subjects. But this is a very just description of his more serious aspect.

Always he is possessed, and he possesses his hearers, with the great idea of the whole. There is extraordinary felicity, terrible force, imaginative beauty of expression; but it never seems elaborated for its own sake; it pours forth freely, naturally, as it seems irresistibly, from an eloquent soul on fire with noble thought. There is an exuberance of quotation from writers of all ages—heathen and Christian, poet, historian, philosopher; there is a wealth of allusion to stories, sometimes well known, sometimes obscure, which must have taxed the knowledge and the ingenuity of his audience (unless, indeed, some were added in the *secunda cura* of the study before publication); there are figures drawn from nature and life, always eloquent and striking, sometimes quaint and fanciful, often touched with the imagination of a true poet. But all these seem to grow naturally out of a richly stored memory and quick imagination, merely to illustrate the main conception, the greatness of which is never lost. They are infinitely unlike mere conceits, obtruding themselves on the mind to challenge inordinate attention and admiration, and quotations culled laboriously from a commonplace book, and strung on the thinnest thread of thought (if, indeed, there be any thread at all), simply to catch the eye by their sparkle, and to disguise poverty of idea or the feebleness of moral impression. Everywhere in Taylor's sermons there is a broad, simple unity of conception, underlying all the infinite fulness and variety of detail. Under all his living and breathing eloquence there may be traced a strong backbone of coherent thought. Even what seems at times some excess of division and of elaboration clearly arises from a wise determination to leave no gaps to be supplied by the hearers. For every true orator knows well that the most essential point in good popular teaching is to lead the mind gradually on, requiring of it at each stage just that one step, whether of intelligence or logical inference, which, if it is clearly set forth as one, and one only, the dullest understanding will hardly refuse to take.

It is easy to illustrate from Taylor's writings these great principles of true oratorical method.

I think they may be clearly traced even in those isolated figures of half-poetical metaphor, which have been so often quoted. The style of his painting in these is not the bold and suggestive sketch, but the full elaborate picture, each detail carefully finished, and the whole carefully grouped together. Perhaps this elaboration interferes occasionally with their poetic beauty, because it leaves so little to the imagination of the hearer, and cares not to suggest more than it reveals. But for the purpose of the orator—bent upon possessing the soul of the ordinary hearer with a complete and vivid idea, and aware that only by degrees can such ideas be received, line upon line, into the minds of the mass of men, which move slowly—this loss of poetic beauty is more than compensated by the gain in fulness and depth of impression.

Sanderson is comparatively unknown even to clerical readers; scarcely known at all outside of the ranks of the clergy. A better specimen of his class might have been found. Of Tillotson's class, on the contrary, no better specimen than Tillotson himself could have been given. We are glad to find Mr. Humphry seizing so well all the points of his character, and presenting him so accurately, just as he was—charitable, pious, devout, practical, patriotic,—modest, and devoted withal. A few more Tillotsons and the Church would not have been where it is now.

Andrews deserved more comprehensive treatment than he has received from Mr. North, who has not grasped half of the man. He was greater than anything Mr. North has represented him to be.

It is curious that amongst the Churchmen treated in these lectures, the most notable of all preachers has not been referred to. Who, of course, should it be but Latimer? Has he been deliberately excluded? And why?

A DRAMA IN MONOLOGUE.

There is one little element which we are afraid will be against this poem. Though the story is in many points very different from that of Mr. Tennyson's "Maud," the music or rhythm here and there unintentionally shows that the author has found points of suggestion in it, and has not removed himself sufficiently far from them at the moment of writing. The section beginning—

And I walked by her side till she came
To the cottage door, where we parted,
And a mingling of pride and of shame
Rose and left me awhile half-hearted,

bears out this conclusion. So does that which opens thus:—

But, however it was, I know
When we came to the gate, and her little hand
Slid shyly out as she wished me good-bye,
That as I turned to go,
My feet seemed winged on the slope of the hills.

* *Gwen. A Drama in Monologue. In Six Acts. By the Author of the "Epic of Hades."* (C. Kegan Paul and Co.)

So also the close of section on p. 29:—

Somewhere I seemed to recall
Far away in some world of forgotten things
A fair young face which I loved to see;
And one night in this room it smiled on me,
And the ghastly shapes spread their horrible wings
And left me at rest for a-while.

Also Scene 2, Act ii., beginning—

I have seen her once again,
I have seen her again, my dear.

And the same may be said of the message of the rose-leaves on the stream, and of many little touches elsewhere in the irregular metres throughout. The story may be told in a few sentences. Henry, the son of an earl, a youth of refinement and artistic tastes, but dreamy in temperament and not strong in constitution, has come to a rustic Welsh retreat, where Gwen, the vicar's daughter, with golden hair, sweet lips, and innocent dove-like eyes, realises his ideal. He has passed through the pangs of scepticism, wishing to believe, yet unable; and this love, as it were, renews with life the roots of his being that already seemed to be dry and sapless. He may not for family reasons marry a poor girl, and he fights to rid himself of the image of Gwen, but cannot. He meets her as she goes on some message of charity among the poor, speaks to her, accompanies her on her way home; tries to fight against the influence of love; falls ill; and the "village leech" of course tells the parson of the interesting sick stranger, who comes to see him, of course, and then sends his daughter Gwen with little delicacies for the patient. Of her the hero says:—

Ah no! I did not dream it at all,
For now for a week she comes every day,
A young nurse, virginal, white, and tall,
And her father, the vicar, whose rough face beams
With a genial kindness he cannot speak;
For if ever he ventures a word it is gall,
To one who is peevish and weak,
And his words struggle out like stones in a stream,
Jerked together, and jostled, and battered away,
Till I long that he had done.
But she, my Artemis, pure and fair,
My Madonna, who stood at the cottage gate—
She is perfect, I hold, from the crown of her hair
To the dainty sole of her delicate foot;
And her hand and her voice are as soft as silk,
And she comes hour by hour with a tender care
With my draught, or my food, or with rich cool milk.
Ah! if only—What, am I then worse than the
brute,
That I stoop to thoughts that I loathe and hate—
I, a great peer's only son!

We almost think it a mistake in art to let such thoughts as are suggested in these last three lines find expression so plainly afterwards as well as here. But Henry tries to steel himself against temptation—

'Twere better indeed I had never been born
Than to bring a young life to sorrow and woe,
And leave a pure saint to the cold world's scorn,
Shrinking back from the wreck which myself had made.
No, of all the wrongdoing beneath the sun,
Not this one be mine, O God!

But he cannot so easily tear himself away. He tells Gwen he loves her in one of his wanderings over the hills:—

Oh, fairest sunset of all that have shone
Since man first woke in Paradise Garden,
Before the temptation, the ruin, the curse,
Before the strange story was over and done,
And man an outcast hopeless of pardon!
As we sat on the mossy bank, she and I,
And no creature was near with intrusive eye
To mark our innocent joy!

Gwen's devotion to him is complete:—

I do obey. I lay my soul
Low at Love's feet for his control.
Farewell, oh paths half hidden in flowers,
Trodden by young feet in childish hours;
White bed, white room, and girlish home,
The hour of Love and Life is come.

The countess, just returned from a German bath, now comes to take the noble invalid away, but he does not leave till he has engaged himself to Gwen, and vowed to return again whenever the shooting, &c., is over. This he does, and they are privately married. The earl is deep in debt, striving to "keep the wolf from his door":

Bubble schemes, mine-ventures which came to nought,
And some senseless bet on some swindling run,
And I know not what gambling follies beside.

A prudent marriage for Henry seemed the one hope left for the house; and he is united to a penniless Welsh girl. He tries for Parliament, makes speeches, and must perforce be absent from Gwen. Time flies; she has a child, which only lives three months, and she herself soon follows her child; and the last act shows another Henry and Gwen roaming, five-and-twenty years later, in these same Welsh hills, so praised of their father, when, to their surprise, they find their father's name on a tombstone in the church, with the one record that remains of this his earlier marriage.

There is much that is sweet and beautiful in the poem, as could hardly fail to be the case; but some of the difficulties of drama in monologue have not been completely overcome, to our thinking, though *Maud*, as we have said, has been the author's model. It wants the

unity that is found in the "Epic of Hades," and also here and there the elevation. The blank verse passages are the best, but one or two of the songs are musical. While, therefore (notwithstanding our desire to praise, in view of the favourable opinions we expressed of the author's earlier poems), we cannot regard this poem, on the whole, as very successful. It has undoubtedly fine passages, and much that is very characteristic of the writer. We must in justice give one of the songs put in Gwen's mouth:—

To-day was a happy day,
When upon my husband's breast,
I leaned beside the grassy mound
Where our first-born lies at rest.

And we mutely went again
By the dear old paths once more,
And I half forgot my sorrow,
And the world was as before.

And he spoke with cheering words
Of the time when I should come
To cherish other children
In his old ancestral home.

Oh! my love is true as steel,
With your comfort kindly meant
I would not seek to shadow
The light of your content.

But a hundred signs assure me
Signs indefinite yet strong.
That my fate is wholly written
And I linger not for long.

Dearest, let us cling together,
Heart to heart and eye to eye;
Let us be together loving,
And I shall not fear to die.

The two lines we have put in italics in one of the quotations above, are surely too closely reminiscent of the following, which they do not improve:—

From the delicate arch of her Arab feet,
To the grace that, bright and light as the crest
Of a peacock, sits on her shining head,
And she knows it not: O, if she knew it,
To know her beauty might half undo it.

The volume is dedicated to Mr. John Bright, whose high praise of the "Epic of Hades" doubtless did something to secure its success.

BRIEF NOTICES.

Memorials from Journals and Letters of Samuel Clark, M.A., F.R.G.S. Edited, with an Introduction, by HIS WIFE. (Macmillan and Co.) This graceful memorial of a man of singularly graceful nature will well repay a quiet reading. Mr. Clark was originally a member of the Society of Friends, but neither the worship nor the theology of that body satisfied him, although we think we can trace its influence in forming some of the best features of his character. In his younger life he took an active part in many social and religious movements in Southampton, where he became acquainted with the brother of Mr. Frederick Maurice, and ultimately with the son. He afterwards connected himself with the well-known business of Darton, Harvey, and Clark, but business did not satisfy him, and he ultimately became a clergyman of the Established Church, and for years occupied the important position of Principal of the National Society's Training College at Battersea. His journals and letters show an ample observation, with great goodness and kindness, and to his friends they must prove to be of singular interest. To others they will bring all the influence that proceeds from a high and conscientious life.

Afghanistan and the Central Asian Question. By FREDERICK H. FISHER, B.C.S. (James Clarke and Co.) Mr. Fisher has done much more than produce a mere patchwork manual of the Afghan question. He has used the large materials at his disposal not only in the true spirit of the historical faculty, but with a competent grasp of the relative importance of facts. He gives a most lucid description of the natural features and productions of the country, describes the people, their language, &c., traces their origin and history, including the invasion of Alexander the Great and all the recent wars. A chapter is devoted to Russian advance, and another to the late and the present policy of the British Government. The tone of his work is liberal and just, and when we say that, it may be inferred that it is not in harmony with recent English action. The dividing points on this subject—the most important of practical subjects—are dissected with great clearness, with entire candour, with well-selected quotations from Indian authorities and other sources. We are sorry to see that, in common with so many Anglo-Indian writers, Mr. Fisher has his own way of spelling proper names. The map is by Philips—good, of course; but defective in the exhibition of English possessions.

Our Old Nobility. By "NOBLESSE OBLIGE." (Political Tract Society.) The series of vigorous articles descriptive of the origin and history of the noble families of Great Britain which have recently

appeared in the *Echo* newspaper are reprinted in the volume before us. The author has done good political service in publishing the laboriously-collected information contained in these pages. Such histories as are here brought together are often painfully suggestive—often, but not always—for the writer scrupulously gives both sides of personal character and history, not withholding what is creditable and patriotic when anything of that nature can, or should be, stated. With all this, however, the general impression produced is not a pleasant one, for it is seldom that the history of a "noble house" is altogether creditable—while much is utterly forbidding. The reader can easily count how many of them have been founded by honourable deeds and personal worth. Not so easy to count how many have owed their origin to the plunder of the State!

Half-Hours with My Girls; or, Talks about Anything. By LADY BAKER (Amy Marryat). (Hatchards.) This is an exceptionally good idea, carried into execution with exceeding good taste and appropriateness. Lady Baker brings together, on Sunday afternoons, her servants and others of the same class, and talks to them for half-an-hour upon subjects selected by herself or by the girls; the girls taking part in the conversation. The subjects selected are of various kinds, such as "Selfishness," "Health," "Marriage," "Character," "Self-respect," "Dress," "Sickness," "Means of Hire," &c. These are treated with vivacity of manner, sound common-sense, and cultured Christian purpose. Happy the girls who may have Lady Bakers so to influence them! The book is admirably adapted for being read aloud.

Cupid's Curse, and Other Tales. By C. E. HALL. (Remington and Co.) The writer of these tales—four in number—states that they were written before the age of nineteen, and she therefore asks for the "indulgence of the public." Sometimes such a claim is made when the reader very naturally resents it, because indulgence is not due, but in the present instance there is no necessity for it. The author's plots are simple, effective, and original; her style is pure and cultured as that of a well-practised writer, and the tales are far above the average of such productions—so much above, that anything that the writer may publish in future will be looked for with expectation.

Twixt Will and Fate; and the Slinkenemirk Family. By CAROLINE CORNER. (Remington and Co.) We have half a doubt whether Miss Corner is trying the reviewer, and laughing in her sleeve at them as she may imagine them reading these two strange tales. One of them is about a grim old castle, a malign baroness, and a malign wizard in the old-fashioned style; the other is an attempt to be humorous with characters named Syxaneight, Bottlewashie, Leademall, and so on. As Miss Corner can write, she need not write trash.

Marriage Bonds; or, Christian Hazell's Married Life. By the Author of "Hedged with Thorns." (Ward, Lock, and Co.) The traveller who may see this tale on a railway book-stall may have assurance that it is carefully studied and written, well developed and full of effective scenes. The plot is simple enough. An inexperienced English girl marries, without much consideration, an Irish landlord. The man turns out to be mean and tyrannical, and she leads a miserable life. These are the marriage bonds. It is not suggested that there should be any remedy, but one feels that the writer intends to enlist sympathy for women in such a state. In this case the fellow dies, and one whom Christian might have married with affection was accidentally killed beforehand. She takes to hospital work, and that is the end. The characters are drawn with finish, and Irish discontent is illustrated with unmistakable knowledge and power.

The first of a series of handbooks for Bible-classes, viz., "The Epistle of Paul to the Churches of Galatia, with Introduction and Notes," by the Rev. Professor MacGregor, of the New College, will shortly be published. This series is under the editorship of the Rev. Marcus Dods, D.D., and the Rev. Alex. Whyte, M.A.

Jefferson Davis has prepared a book of memoirs, which is to be published next spring simultaneously in New York and London, with a French edition in Paris.

Professor J. E. Thorold Rogers has nearly collected the materials for the next two volumes of his "History of Agriculture and Prices," which will deal with the period from 1401 to 1582 inclusive.

Mr. George Jacob Holyoake has completed his "History of Co-operation in England." The second volume, which is devoted to the Constructive Period, will shortly appear. It brings down the history of this industrial movement from 1845 to 1878, and is dedicated to the Right Hon. John Bright.

THE FOUNDERS OF NEW ENGLAND AND RELIGIOUS LIBERTY.

A lecture on the above subject was delivered by Dr. R. W. Dale, of Birmingham, at Harecourt Chapel, Canonbury, on the evening of Friday last. The chair was occupied by the Rev. W. M. Statham, who in a few kindly words introduced the lecturer.

Dr. Dale said that as early as the first quarter of the sixteenth century the magnificent empire which Spain was rapidly creating in the Gulf of Mexico and the South American continent, was the envy and wonder of Europe. Portugal was endeavouring to emulate her in Brazil, England had made an attempt to secure territory in the far North, and France had tried to obtain her share of the spoil. It was not, however, until the beginning of the seventeenth century that any considerable settlements were planted in North America. The causes which led to the foundation of these settlements were various. Perhaps the most powerful was that of national glory, and another was the desire to find occupation for the surplus population, as the resources of England were then severely overstrained. One of the great motives, however, which led men to make their homes in a strange land, was to escape religious persecution. In the middle of the sixteenth century France was torn to pieces by religious intolerance, which drove some of her people to settle at Rio. The expedition, however, turned out unfavourably, partly through misfortune and partly through the persecutions of the Spaniards. After this disaster the Huguenots gave up the attempt to found settlements under the Crown of France, but they fled to America and were the first of a long succession of fugitives who crossed the Atlantic to escape religious persecution in Europe. After the outbreak of the civil war in this country the Puritan emigration ceased, but during the Commonwealth some of the Episcopalian clergy fled to the colony of Virginia. On the return of Charles II. the Puritan emigration recommenced. The Presbyterians of Wales and of Scotland fled to America. In Pennsylvania the earlier emigrants from Scotland were soon joined by large numbers of Germans, and later came an influx of refugees from Piedmont, and even from Poland. Besides these, adherents of the Roman Catholic Church which appeared to be threatened in the reign of Charles I., resolved to plant a colony in America. Among the original settlers in most of the thirteen colonies which a hundred years after asserted their independence of the British Crown, were men who had fled to the New World that they and their children might have liberty of conscience. Although it was to secure this freedom for themselves that they went to America, it was a long time before most of them learned to concede that freedom to others. New England was founded by Captain John Smith, and the whole of America claimed by the British Crown bore the name of Virginia in the time of Elizabeth and James I. Several attempts were made to found a northern settlement, but they all came to nothing. The first successful colony in New England was to be established by a Congregational Church. In 1607-8 the persecutions which the Congregationalists endured in England became unendurable. Just then there happened to be a truce between Spain and the Netherlands, and a large number of Congregationalists fled first to Amsterdam and then to Leyden. They lived there a hard life, but what seemed to trouble them most of all was that they were not under the English flag, and they resolved to find their way to America. In 1621 the truce between Spain and the United Provinces was at an end, and this hastened their departure. They had long negotiations with a company for planting the southern parts of Virginia, and the Pilgrims, as they were afterwards called, negotiated with the Plymouth Company, who were empowered to settle the country farther north. The company seemed unwilling to come to terms, and James I. was appealed to, who said he would consult the Archbishop of Canterbury and others on the matter. This frightened the company, and a patent was granted under which they ought to have founded their colony south of New York and the River Hudson. Before they left the King directed a new patent to be issued, covering the whole of New England, and when they settled there they were within the territory of a new company, from which they had received no permission to establish a colony. They sailed from Leyden in the *Speedwell* on July 22, 1650, leaving that old and pleasant city which had been their resting-place for twelve years. But they looked upon themselves as Pilgrims, and to be able to prove descent from any one of them is now as distinguished an honour in America as for an Englishman in this country to show that his ancestors came over with the Conqueror. The *Speedwell* proved so unseaworthy that they were compelled to put into Plymouth and embark in the *Mayflower* on Sept. 16 with 100 passengers on board. The voyage was a stormy one; for days they could carry no sail, and the ship was considerably injured, but on Nov. 9 they made Cape Cod, which was further north than where they meant to settle. They, therefore, changed their course to the south, but were again driven back, and here they entered into a famous compact about which there has been a great deal of discussion. It was thought proper that they should combine together to support such governors as they should choose by common consent. The voyage had made some of the pilgrims not only a little wretched, but cantankerous. Heroes and saints who suffer from sea-sickness are likely to be rather

unheroic and unsaintly. (Laughter.) But another and stronger reason was the necessity for some form of government when they landed. If they had settled within the limits of their patent they would have come under the authority of the colony of Virginia, which had been founded fourteen years before. They had a church on board, but a church could exercise no civil authority, and further all were not church members. They therefore entered into what they called an association or agreement. They drew up a document, which stated that they were loyal subjects of King James I., that they had undertaken their voyage for the glory of God and the advancement of Christ's faith, to plant the first colony in the northern parts of Virginia. They therefore covenanted one with another to bind themselves into a civil body politic for their better order and furtherance, and thereafter to promote such just and equal laws as should be thought most fitting for the general good of the colony, to which they promised submission and obedience. Here, then, was the first *Contrat Social*, a hundred years before Rousseau wrote his famous essay. There was nothing like it in the history of the world. King James was acknowledged as their sovereign lord, but the pilgrims considered they had the right to form themselves into a civil body without his permission. Democracy had taken visible form at last, and this compact was the sign that a new epoch in the political life of mankind had come. King or no king, the people had the right to make their own laws; political government existed for the benefit of those who were ruled, not of those who ruled. The American people have shown a true instinct in painting the signing of that compact on the walls of the Capitol at Washington. The pilgrims did not seem to think they had done anything startling. They had been accustomed for more than twenty years to manage their Church affairs in the way in which they now proposed to manage the affairs of the State. Two or three together in the name of Christ had Christ's presence with them, and could organise a church. Synods of bishops were unnecessary when Christ Himself was with them. They could not only organise a church, but govern it, and what was more natural than that they could organise their civil policy without a charter. American democracy came into existence in this unostentatious way, with neither fire nor storm to announce itself. (Applause.) After exploring the country in the neighbourhood of Cape Cod, the whole company landed at Plymouth on Dec. 11th. The few Indians still in the neighbourhood were for the most part friendly, and with the most important of the tribes the settlers entered into a treaty of alliance and peace which was faithfully kept for more than half a century. But the Pilgrims had a time of great suffering, and in four months they lost four of their principal men. Of the hundred who landed in December only fifty-six were left by the end of March. Carver, who had been elected Governor, died in April. As the summer came in their sufferings diminished, but by the time the ship *Fortune* arrived in November, fifty out of the original 100 were in their graves. This ship brought thirty-five new settlers; among whom was Robert Cushman, a preacher who had been left behind with the rest of those which the *Mayflower* was unable to accommodate. The eminent Scottish historian, Dr. Robertson, in his history of America, has given a false impression of the policy of the Plymouth colonists when he stated that they established a community of goods in imitation of the primitive Christians. He had compared the result of this to that of the Puritans in Virginia, but the colonists of Virginia were very different from the Pilgrim Fathers. The people in London found the money, and the people in New Plymouth found the labour. Every man who put ten pounds into the adventure was credited with one share of the stock, and every person who went out there was credited with the same, wives and children ranking to a certain extent. At the end of seven years the capital and profits, and everything the colony contained, were to be divided. Within twelve months, however, some of the Pilgrims were clamouring for a partition of the land. In 1623 there was great distress, and the colonists came to the conclusion that a change was necessary. Every man, therefore, had a piece of ground allotted to him, and had to make the best of it, contributing a certain portion of the crop to the common fund. The truth was that the communistic system was imposed on the colonists of New England; there was no hint or trace, from first to last, that the pilgrims liked the scheme under which they were compelled to serve. In 1627, therefore, the whole scheme was broken up. Ten years after the first settlement the population was 300. Their form of government was simple. For fifteen years their laws were passed by an assembly at which all the freemen of the colony were present. Though the laws were gradually made more and more stringent, it was never required as the qualification for the franchise that a man should be a member of a Congregational Church, although that law existed in several of the New England colonies. In 1628 certain Puritans of the West of England projected an emigration to America, and in 1630 no less than 1,000 persons went out to settle in the country there. When they landed they began to organise their church. These honest men gave up Episcopacy and took up Congregationalism. They were Churchmen when they embarked, but Congregationalists when they reached America. (Applause.) All their churches were Congregational, and no man could hold office or

have the franchise unless he were in full communion. It was provided that no pastor should leave his congregation for not having a sufficient salary without notifying the fact to the magistrates, who would compel the congregation to be more liberal. It was also ordered that everyone should go to church on Sunday or pay a fine of 5s. (Laughter.) But Congregationalism could not be maintained in its integrity when it was upheld by laws of this kind; and a little Presbyterianism and Erastianism crept in, the ultimate fate of Congregationalism in Massachusetts being that it was finally disestablished about ten years before the foundation of the Liberation Society in this country. The Communist members in New Plymouth had no private property, and even in Massachusetts the colony was regarded as the private establishment of a commercial corporation, and infinite confusion was the ultimate result. The colonists had great powers, and they used them relentlessly. Anabaptists were warned that if they entered Massachusetts they must be silent about their heresy. In 1651 three Baptists from Rhode Island visiting their brethren in Massachusetts, were caught in the act of giving an exhortation, and as it was Sunday they were taken to church by force to hear the authorised preacher. Thereafter all three were fined, and one who refused to pay the fine was whipped. Hospitality to Quakers was punishable by a fine of one hundred pounds. A Quaker was to be whipped and have his books burnt, and in the end several Quakers were put to death. The Quakers of that time were doubtless intolerable, but the persecution of these people was a crime. They did not understand true religious freedom then. What they understood was that a man was under the most awful obligation to be true to conscience and to God, and then as the time went on they found how fruitless was the attempt to make all men of the same way of thinking, they learned the lesson that to assert the authority of Christianity through the magistrates, and to attempt to enforce it in that spirit, might make hypocrites, but not sincere and loyal servants of God. (Applause.) The Congregationalists on the other side of the Atlantic stood firmly by the Revolution, and therefore survived it. And what had been the later history of these colonists? In the twenty years between the landing of the Pilgrims and the meeting of the Long Parliament, about 21,000 emigrants came over to the New England settlements, and then the stream of emigration was checked, and for five generations New England was left to itself. At the end of 250 years the native-born inhabitants numbered 2,800,000, besides the descendants of those who had left. There is not to be found on the face of the globe any population enjoying equal material prosperity. The social condition of New England is strangely different from anything we are familiar with. Large landed estates are unknown, and so almost are tenant farmers. The total value of the property in New England is about £230 a head for every inhabitant, and this is largely due to the qualities of the original settlers. Every township was required to establish a school, and officers were appointed to see that every child was educated. They fought the devil by the school as well as by the Bible, and Harvard College was established and supplemented by private foundations. The influence of this rigorous rule on the development of the Republic has been immense, and their institutions have spread from the Atlantic to the Pacific. The idea of local self-government, the Congregational idea of Church polity, ran like wildfire throughout America. The history of these Puritan colonies, especially when contrasted with the history of other colonies, is a great demonstration of the true faith. The school and the Church have created the prosperity of New England. (Applause.) As the centuries go on the problems will thicken with the continent of America, but he hoped, by God's help, they would receive a good solution. They recognised in the American people the descendants of some of the most heroic and saintly men of their own race. The most illustrious names in America were theirs as well, and they prayed that the great Republic on the other side of the sea, with its vast material wealth, its intellectual vigour, and its indomitable energy, would preserve, through all generations, the spirit and traditions of the noblest of its founders. (Great applause.)

At the close of the lecture a cordial vote of thanks was passed to Dr. Dale.

THE BURIALS QUESTION.

(From the *Manchester Guardian*.)

Mr. Balfour's Burials Bill is evidently causing considerable alarm in ecclesiastical circles. Dr. Hayman sounds through the columns of the *Standard* a note of warning on the subject to all true Churchmen and Conservatives. He states that many of those who oppose Mr. Osborne Morgan's proposals are prepared to support the measure introduced by the member for Hertford, and this opens up a prospect which he can only view with the deepest concern. To Mr. Balfour's bill he urges the perfectly just objection that if adopted as it stands it would settle nothing. Nonconformist ministers would be allowed to officiate at the funerals of persons who have been members of their congregations, but no provision is made for the case of "unattached Christians" or Secularists. The passing of Mr. Balfour's bill, therefore, would still leave a grievance to be redressed, and the churchyard agitation would be kept up both

in the country and in Parliament. This is no doubt true, but what the Dissenters hope and expect is that both Houses would be induced to accept the amendments which Mr. Morgan intends to move when the bill gets into committee. If this expectation is realised, the controversy will, of course, be at an end; and it is to be regretted that influential Churchmen should be found doing their utmost to prevent the attainment of so desirable a result. Dr. Hayman is apparently as hostile to Mr. Balfour's bill as to Mr. Osborne Morgan's. How, he asks, can those who support the principle that Dissenters should be admitted to the churchyards consistently stop at that point? A large part of the service used by the Church of England is read within the church or on the way to it, and Nonconformists, he thinks, "will probably adopt very generally this indoors part of the service, and then cry out to be let indoors into the church in order that a decent respect may be shown to their dead and mourners." We do not doubt that this is a privilege which Dissenters would like to have conceded to them; but where is the evidence that they are demanding anything more than that they should be permitted to use their own rites at the grave side? Mr. Osborne Morgan, as their spokesman, has asked for nothing beyond this, and it will be time enough to talk of this apprehended aggression when the Nonconformists have begun actually to knock at the church doors for admission. Disestablishment will not come a day the sooner for the removal of this churchyard disability; but it would be much less safe to affirm that there is no danger of the Church's position being weakened by such a policy as that advocated by the late headmaster of Rugby.

AN ARCHBISHOP AND AN EX-CABINET MINISTER ON DISESTABLISHMENT.

At the official banquet given to the Lord Mayor of York on Thursday, Archbishop Thomson, in responding to the toast relative to himself, said he thought the strength of the clergy consisted in the union of interest which existed between them and the laity. There was nothing which affected the people of this country that the clergy were not the foremost to feel. He remembered years ago reading impressions of England formed by Ralph Waldo Emerson, the great American essayist, who said that the characteristic of the people of England was their courage, and the writer concluded by saying "Even the bishops have pluck." (Laughter.) He should have preferred the word "also" to "even." On the whole there was no reason to wonder that the bishops had those qualities which the rest of the world possessed. Whatever affected the nation touched the clergy. We had passed not long since through a period of great prosperity, during which the clergy were able to speak wise words on the uses of prosperity; and now we were passing through a period of adversity, he thought he might challenge his lay brethren as to whether the clergy were not active in allaying misery, which was the common concern of them all. (Hear, hear.) He had that day received a present—a placard three feet square, put forward by that respectable body the Liberation Society. He did not expect to find himself in his old age placarded by name, but the placard in question ended with a quotation from the words of their humble servant, stating that on some occasions he had said he could conceive a time when every one might wish to see the Church of England no longer a national Church, when it might be disestablished, and that he himself had no abject terror of that event. He had told them that Mr. Emerson had said that "even the bishops had pluck." It was true that he had made the admission referred to, but those who had printed the bill might have gone a little further, and he would make them a present of a further admission. He did not think that those circumstances had at all arisen yet. (Applause.) He did not see on the horizon a small cloud as thick as a man's hand which disposed him to admit the necessity of, or induced him to go in for, disestablishment. (Renewed applause.) The moment when these circumstances arose he would be ready to say in that place that they had arisen, but he shrewdly suspected that it would be left to his successors, or to someone after them, to assist in that process which he for one entirely deprecated, not on account of the clergy alone, because the Church of England, in one sense, would never die or fall as long as Christ was with it; but he deprecated it rather on account of the nation, on whose behalf the Church filled a most active and useful part. (Applause.)

On the preceding evening the Right Hon. James Stansfeld, M.P., addressed his constituents at Halifax, and in the course of his speech said:—Religious equality, with many of you and to me personally, is somewhat unavoidably in the background at this moment, because of the all-absorbing interest of foreign affairs. We feel bound, especially in face of the probability of a nearly approaching election, to unite our forces in order, as far as is possible, at least as far as in us lies, to checkmate that policy on the part of Her Majesty's present advisers, which consists not only in an Eastern policy which we believe to be inconsistent with that desire to promote the liberties of other peoples which distinguishes our own nation, but inconsistent with our own Parliamentary privileges and with that candour and confidence with which we have been accustomed to be dealt with by the Ministers of the Crown in the days that are gone by. (Cheers.) Well, then, in one sense the question of religious

equality is inopportune, but precisely because it is in that sense inopportune I desire to seize the occasion of reiterating some short expression of my opinions on that subject. I am conscious not only of a sustained, but of a growing and strengthening conviction, that that is a question which is marching—it may be at this moment silently marching towards the inevitable conclusion—the accomplishment of the disestablishment of the Church. (Cheers.) There are periods of preparing for progress which are progress, though we may not see it, and this is one of such periods. I am of opinion that the disestablishment of the Church is required both by the principles of religious equality and by the principles of religious liberty. (Hear, hear.) I am of opinion, on the other hand, that the union of Church and State has politically—and we have found it so—a demoralising effect. (Hear, hear.) Therefore I delight to recall that conviction of mine of the progress of the question. I think it certain; I think it will be as beneficial as certain; and I look forward with confidence and satisfaction to the day of the enactment of that measure. (Cheers.)

THE DISESTABLISHMENT MOVEMENT.

The Liberation Society, as will be seen below, the Christmas season having passed, has resumed work. As a proof of renewed activity, we chronicle this week meetings, beginning with

BALHAM.

On the invitation of the Young Men's Association connected with Ramsgate-road Chapel, Balham, Mr. Carvell Williams lectured there on Monday night on "The Present Condition of the Church of England." The Rev. B. C. Etheridge, president of the association, acted as chairman. The question has not been previously agitated in the neighbourhood, and the announcement of the lecture, with the posting of the Liberation Society's general placards, appears to have greatly annoyed the supporters of the Establishment; some of whom sent out their servants to tear down the bills, and also exerted their influence to keep shopkeepers and others away. In spite of this, and—what was more serious—a bitterly cold night, there was a good, and also a very respectable, audience—including many Episcopalians—and there was quietude and attention throughout the delivery of the lecture. Mr. Williams dealt largely with the antagonisms now prevailing in the Establishment, and also with the unchecked growth of Ritualism and sacerdotalism in the Church. Referring to the recently published summary of the anti-Ritualistic prosecution of the Church Association, and to the extent to which they had proved failures, he quoted the reasons assigned by the *Guardian*. These were, among others, that the action of law was not delicate enough for discrimination in such cases, and that obedience to the declared law of the Church was not secured, because of the absence of a living, efficient legislative power in the Church, which was what the advocates of disestablishment had always insisted upon. He also pointed out the utter hopelessness of real Church reform so long as the Church remained established. At the close, Mr. Russell Pontifex moved, and Mr. Kirby seconded, a vote of thanks to Mr. Williams for his thoughtful, temperate, and eloquent lecture, and the chairman expressed satisfaction that the promises in regard to the lecture which his confidence in the lecturer had led him to make, had been so completely fulfilled.

THE REV. CHARLES WILLIAMS AT COVENTRY.

Here the meeting was held on the 16th at the Corn Exchange, and was presided over by Mr. T. Wyles, of Alceley. Mr. Wyles, as an old supporter of the society, said that, having worked for forty years on behalf of the Liberation Society, he felt that if he could say or do anything that would promote the interests of the society he was bound to accept the invitation to preside, although he was sorry it was not taken by someone better qualified to fill the position. Remarking that it would be accepted as a common proposition that if Christian churches were to do the work assigned them they must be aggressive, he pointed out the aggressive character of the work which was being done in the home mission field, in foreign missions, and other spheres, by the Free Nonconformist Churches, and the great work they were doing in evangelising the world as compared with the Established Churches. He also showed the extent of the increasing accommodation for worshippers which the Free Churches were providing, instancing the Nonconformists of Wales, who provided for eighty-four per cent. of the population. He contended that ecclesiastical organisations had been and were the curse of religious life, the foes of human liberty, and hostile to education. He pointed out that ecclesiastical organisations had a narrowing and sectarian tendency, and described the intolerance which was exhibited by the clergy towards those who were outside the pale of the Church, instancing Dr. MacLagan, the present Bishop of Lichfield, who denied to Nonconformists the character of ministers of Jesus Christ, and at the meeting when the bishop uttered this intolerant sentiment, surrounded as he was by dignitaries of the Church, the only man who objected to this monstrous sectarianism was Dean Stanley. (Tremendous applause.)

Mr. Williams' lecture was on the Church property question, which he presented with all the clearness of exposition with which he usually deals with this question. The *Coventry Herald* states that, having concluded an earnest address which had been attentively listened to, the lecturer sat down amid

loud applause. On the proposition of the Rev. John Gordon, seconded by Mr. L. S. Booth, and supported by the Rev. W. T. Rosevear, a hearty vote of thanks was accorded to Mr. Williams for his lecture, and on the motion of Mr. G. Hastings, seconded by the Rev. H. E. Bottomley, a similar compliment was paid to the chairman.

LECTURE ON ENGLISH NONCONFORMITY AT LEEDS.

The *Leeds Mercury* reports that on the 15th, in connection with the Leeds Nonconformist Union, the Rev. G. Hinds delivered the first of a series of lectures on English Nonconformity, in South-parade Chapel. Alderman Boothroyd presided. Mr. Hinds, the subject of whose lecture was "English Nonconformity during the reigns of James II. and William III.," described the characters of those monarchs and their times, concluding with a eulogy of the character and services of William III., whom he described as one of the greatest benefactors of the country.

OTHER MEETINGS.

NELSON, NEAR PRESTON.—The *Preston Guardian* gives an account of a lecture delivered by the Rev. J. Myers, of Cleckheaton, on "Reasons why the State Church should be disestablished." Mr. W. Widdup presided. The lecture was pointed and comprehensive, and its merit was acknowledged in the usual way.

HALTWHISTLE.—By force of a new and more liberal rule, the use of the Town Hall was, for the first time, granted by the trustees to the society, and a larger audience than ever before listened with marked interest to a lecture on "The Benefits arising from Disestablishment and Disendowment." Mr. H. B. S. Thompson occupied the chair, and a resolution, moved by Mr. William Craig, and seconded by Mr. Thomas Coulson, was unanimously adopted approving the objects of the society.

JARROW.—On Tuesday evening, 14th, a meeting was held in the Mechanics' Institute, for the purpose of hearing a lecture from the Rev. Mr. Browne, B.A., on "Our Parliamentary Church." There was not a large attendance. Mr. Councillor Duffell presided, and he remarked that there were a number and a great variety of questions before the country which most people would like settled, the disestablishment and disendowment of the English Church being one among the number. This was not a question of one church against another, and it was not a question of men, so that it was no purpose of theirs to rail against the clergy of Jarrow. He had had some experience of the Jarrow clergymen, and had met them on different occasions for good work, and he could testify to the honourable and noble manner in which they had acted on different occasions. Between himself and them there were more points of concurrence than divergence, and he did not think they were much divided on the point under discussion, though they could hardly be expected to take the chair at that meeting. Mr. Browne then at some length showed how the Established Church was under the control of the secular power, and how its ministers and adherents were powerless to do otherwise in their worship than was laid down by Act of Parliament. Mr. George Johnson, at the conclusion of the lecture, proposed, "That this meeting thanks the Rev. James Browne for his lecture, and approves the proposals of the Liberation Society, for the disestablishment and disendowment of the Church of England." Mr. R. N. Stephenson seconded the motion, which was carried; three hands only being held up against it. A similar vote was accorded to the chairman, and the proceedings terminated.—*Jarrow Guardian*.

CROOK.—A numerous audience assembled in the Mechanics' Institute, and the purpose of the meeting was explained by the chairman, Mr. Thompson. The lecture was on "Our Parliamentary Church."

MORPETH.—A large meeting was held in the Masonic Hall, and presided over by the Rev. A. M. Drummond, who addressed the audience at considerable length. The subject of the lecture was "Our Parliamentary Church."

BLITH.—Partly owing to local and trading circumstances the attendance was small. Mr. John Bryson, President of the Northumberland Miners' Association, took the chair. The lecture on "Our Parliamentary Church" was received with great attention, and acknowledged by the thanks of the audience.

STANNINGLEY.—The *Pudsey News* gives an account of a lecture by the Rev. Wm. Heaton, of Leeds, at Stanningley, on Wednesday. The Rev. F. Bruce presided. The lecturer dealt with Church property, and was loudly applauded, it is stated, during the delivery of his address. Mr. John Andrew also spoke.

STONEBROOM.—Mr. E. Hall Jackson lectured here on Monday, the 13th.—Mr. J. H. Hirst in the chair—upon the right of every citizen to inquire into the use or abuse of State establishments of religion.

ALFRETON.—Mr. Jackson spoke here on the 14th, Mr. Poyser, of Shirland, in the chair. Very good meeting; the lecture being much appreciated. Many influential Churchmen present, several speaking in opposition to the lecture, but Mr. Jackson effectively replied.

RIDDINGS.—On the 15th Mr. Jackson lectured here. The Rev. W. Dawkins in the chair.

CLAY CROSS.—Since the opening lecture in this place by Mr. Cox two years ago, the meetings here have been large and enthusiastic, and Mr. Jackson spoke in the Market Hall on the 16th to a good

audience, the chair being taken by Mr. C. W. Hayes.

WALSALL.—The Rev. C. Williams was here on Friday, Jan. 17, and gave in the Temperance Hall, under the chairmanship of Mr. W. Kirkpatrick, a very able and instructive lecture on "Church Property." The company present was not large, but deeply interested, and in warm sympathy with the lecturer's positions and principles. Hearty votes of thanks to the lecturer and the chairman at the close.

BRINKLOW, WARWICKSHIRE.—Mr. G. Hastings lectured in the Independent Chapel on Wednesday, Jan. 15, to an attentive and interested audience. His subject being "Religious Equality," was very acceptable to the villagers, who for the first time listened to statements so immediately concerning them. Church influences prevail in the place, and give occasion for much uneasiness of feeling.

SHANKLIN, ISLE OF WIGHT.—A lecture by the Rev. H. Kitching was delivered in this place a few days ago in reply to a lecture by the Rev. W. Pettitt, M.A., vicar of St. Paul's, Gatton, Shanklin. The Rev. W. Pettitt again appeared to oppose. The Rev. G. Avery took the chair, and Mr. J. M. Brown and the Rev. W. H. Burton, of London, also spoke. A crowded and earnest meeting.

STRATFORD.—On Tuesday last Mr. George Kearley delivered a lecture in the Town Hall here on "The case for the nation against the Established Church." Mr. B. Barry in the chair. The local *Express* gives a fair report of the lecture, which was very favourably received by a good audience. At the close of the lecture, the Rev. D. Alexander (Plaistow), moved, and Mr. Lingley seconded, the following resolution, which was carried with only a few dissentients:—"That in the opinion of this meeting the Church Establishment is unjust in principle, injurious to the cause of religion, and a hindrance to the social and political progress of this country, and ought therefore no longer to be maintained." The meeting concluded with a very cordial vote of thanks.

ECCLIASTICAL MISCELLANY.

The discussion in the Salford Town Council on the proposed Sunday opening of the Salford Free Library was held on Wednesday morning last, when the proposal was rejected by thirty-four votes against fifteen.

Cardinal Manning leaves for Rome early in February, and will remain there during Lent. His Eminence, it is understood, visits Rome on the special invitation of Pope Leo XIII., to confer with him on matters relating to the organisation of the Catholic Church in England.

A correspondent of the *Birmingham Post* sends to that paper an account of a sermon in a neighbouring church which he heard on Sunday week in which the preacher insisted, "with bitter vituperation," that the burning of the town library was "an act of God's judgment upon the town for its Godless education in the board schools."

A CONVERT FROM ROMANISM.—After evening prayer in the pro-Cathedral at Truro on Wednesday, the Rev. F. W. Ellis, a Roman Catholic priest, was publicly admitted into the communion of the Church of England. According to the form drawn up by Archbishop Wake in 1714, and sanctioned by Convocation, Mr. Ellis read aloud a recantation of the errors and superstitions of the present Church of Rome, professed penitence, and received absolution.

DISESTABLISHMENT IN SCOTLAND.—At a meeting of the local United Presbyterian Presbytery at Berwick-upon-Tweed on Thursday, it was agreed to "overture" the Synod to adopt such means as should as speedily as possible accomplish the disestablishment and disendowment of the State Churches of England and Scotland, and the application of the entire national properties held by them to the purposes of a free education, wherein all, without distinction, might justly participate.

ST. RAPHAEL'S, BRISTOL.—The Bishop of Gloucester and Bristol has replied to the memorial which was published some months ago, requesting him to reopen St. Raphael's Church. His lordship tells the memorialists, who base their request upon the recent decision of the Queen's Bench Division, that that decision (now appealed against) is in no way applicable to the case in which they are interested, and that it is not possible for him to comply with the wishes expressed in the memorial. The *Record* says that amongst all the signatures attached to the memorial there are only seven benefited or licensed clergy of the diocese. The "neighbourhood of Bristol" is made to include Birmingham, Cardiff, Gloucester, Cheltenham, Bath, and even London. The signatures are largely of a family character, and appear to include a good many young people, female as well as male.

REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.—On Thursday, in the First Division of the Court of Session, Edinburgh, a decision was given in an action, at the instance of the minority of the Reformed Presbyterian Church of Scotland against the majority, who in 1876 joined the Free Church, and against the trustees of the Ferguson Bequest Fund, to have it declared that the pursuers were entitled to participation in the benefit of that fund, and that the majority were not entitled to such benefits. Lord Curriehill, before whom the case was heard in the Outer House, had decided in favour of the defenders. The First Division held that the question of granting bounties from the fund to either the minority or the majority was one that lay in the discretion of the trustees. The Court

further held that the expenses of the litigation should be provided from the fund.

LORD DERBY AND THEOLOGICAL EDUCATION.—Lord Derby wrote recently to the trustees of the Liverpool Institute (an unsectarian school) to express regret at his ability to be present at the prize delivery. In this letter he offered 200*l.* for the endowment of annual prizes. The trustees accepted the offer and suggested that two prizes should be offered yearly—one for mathematics and the other for modern languages. In response, Lord Derby said he had nothing better or different to suggest as to the application of the money. His lordship added that he presumed the trustees reserved power to vary that scheme, and as the institute was absolutely free and unsectarian, it was unnecessary for him to make restrictions. He would otherwise propose that the prizes in question should not be given at any time for proficiency in subjects of a theological character.

ANOTHER SCENE AT ST. JAMES'S, HATCHAM.—On Sunday morning the Rev. H. A. Walker, the new Vicar of St. James's, Hatcham, read himself in. The service passed over without any disturbance, but after the afternoon service there was a scene of great violence. The members of the Protestant League called on the people's churchwarden (Mr. Saunders) to remove a cross and two candlesticks which had been put to replace those surreptitiously taken away some nights back. On his not doing so, they attempted to enter the chancel. Mr. Nash, the vicar's churchwarden, on refusing to admit Mr. Fry and others, was assaulted, whereupon his colleague took hold of the assailant and gave him a shaking, and did not release him till he was half way down the nave. A general disturbance ensued, and the police were called in by one churchwarden and expelled by the other. Unseemly cries and recriminations took place, and ultimately the church was cleared after much hustling and fighting. Mr. Saunders then told the vicar that having done his duty in one respect he would do it in another. He then asked the vicar to refer the matter of the disputed ornaments to the bishop, or apply for a faculty, for which he would provide half the means. Mr. Walker seemed inclined to yield, when Mr. Layman, of St. Alban's, Holborn, interfered and prevented him, whereupon Mr. Saunders said that he should remove the ornaments on his own responsibility. He then removed them.

A CLERICAL ADMIRER OF LORD BEAconsfield.—There is a clergyman at Manchester who seems to be aiming at episcopal dignity, but who appears to be destined for a lunatic asylum. The Reverend Richard Butler selected for his text on Sunday evening a passage from the Book of Esther:—"What shall be done unto the man whom the King delighteth to honour?" and we are informed that, in the course of his sermon, he drew an elaborate parallel between Mordecai, Joseph, and Lord Beaconsfield, whom he regards as three of the greatest statesmen the world has ever known. Lord Beaconsfield is, naturally, the object of Mr. Butler's greatest admiration. We confess, however, that we are at a loss to discern upon what grounds Mr. Butler bases his extraordinary estimate of Lord Beaconsfield's powers; but we cease to wonder when we learn that the Premier has been raised to the peerage and made a Knight of the Garter "through a blessing from above." This, of course, accounts for a great deal; and we are further assured, on Mr. Butler's unimpeachable authority, that "as God blessed Joseph, Premier of Egypt, so He has blessed this extraordinary man, who is the highest of all, higher than Mordecai and higher than Joseph." We are a little surprised that our Manchester divine should place Lord Beaconsfield above his Biblical heroes; but we may possibly account for this circumstance when we reflect that neither Mordecai nor Joseph could make Mr. Butler a bishop, or even present him with a canonry. We are willing to admit that the career of Lord Beaconsfield has been most remarkable, and we readily acknowledge that his industry, his intellect, and his tact have won for him the foremost place in the Government of the British Empire. But when Mr. Butler tells us that all this has been done "by God's grace," we are inclined to charge him with something akin to blasphemy. He seems, indeed, to have had some faint notion that this kind of talk was out of place in church, but "as God seems to bless" Lord Beaconsfield with His favour, Mr. Butler considers it becoming to deliver a foolish political discourse from the pulpit. Following up his extraordinary exordium, Mr. Butler made the equally extraordinary suggestion that "a splendid golden wreath might be got up for Benjamin Disraeli by the millions of England, by each giving a penny to pay for this wreath of gold to encircle the head of Benjamin Disraeli, in whose career there was not one dishonouring blot." As Mr. Butler has stolen a sentiment from Moore's beautiful poem on the Duke of Wellington, and as such trash as that to which he gave utterance must have been generated under peculiar circumstances, we are inclined to believe that this singular parson was one of those who "commuted, compounded, and cut" when the Irish Church was disestablished. If he were a fair specimen of the clergy, we should say it was quite time for the English Church to be disestablished likewise. Will the Bishop of Manchester request Dr. Mauley or Dr. Forbes Winslow to interview Mr. Butler.—*Daily Chronicle*.

Mr. Ruskin has resigned the Oxford Slade Professorship. His successor is to be elected in February.

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The Nonconformist.

WEDNESDAY, JANUARY 22, 1879.

THE WEEK.

FRANCE has passed through a serious political
 crisis, which has happily subsided without
 serious results—for the present at least. In
 both Chambers on Thursday the Ministers pre-
 sented their new programme. It stated that
 the Cabinet would bring in a bill to extend
 pardon to the Communists beyond those in-
 cluded in the comprehensive amnesty; that
 the Government would exercise vigilant super-
 vision over the observance of the law regulating
 the relations between civil and religious society;
 would show itself inexorable towards officials
 who might attack or revile the Republic, and
 would ask for the right of conferring University
 degrees and making primary education com-
 pulsory. The Cabinet apologised for leaving a
 few of the higher military commands under
 provisional conditions, while applying the law
 to the army generally, and engaged to remove
 from the magistracy persons notoriously hostile
 to the Republic. In the Senate, M. Dufaure's
 declaration elicited some approval; in the
 Chamber, M. de Marcère, who spoke on behalf
 of the Government, was listened to with icy
 coldness. The programme, which was thought
 to be unworthy of such an occasion, produced
 an unfavourable impression out of doors; even
 the moderate *Journal des Débats* condemning the
 vague and dry terms of the Ministerial
 announcement, as though nothing had hap-
 pened in a country where only a week before
 the Republic had been established. M. Senard
 gave notice of an interpellation on the subject.

During the next three days the downfall of
 the Government seemed to be inevitable. The
 various sections of the Left were indignant, and
 M. Gambetta's organ denounced the weakness of
 the Cabinet, especially in the retention of
 "reactionary functionaries," as to which it was
 declared no compromise was possible. The
République Française expressed its acquiescence
 in the possible downfall of the Dufaure Ministry,
 and the advent of a Cabinet representing the
 whole of the Left. This article occasioned feverish
 anxiety throughout the country, which was only
 tempered by the knowledge that, whatever the
 urgency, M. Gambetta would not accept office.

On Monday the Chamber of Deputies was filled
 with a crowded and excited audience. In reply
 to M. Senard's interpellation, M. Dufaure, who
 is understood to have yielded to the influence of
 his colleagues, stated that the Ministry regarded
 the recent elections as finally establishing the
 Republic as the Government of the country, and
 as consolidating Republican institutions. Now
 more than ever they must require from public
 functionaries a really Republican spirit, and
 this the Government intended to insist upon.
 Those officials, however, who had conducted
 themselves under the preceding Govern-
 ment as the docile instruments of their
 Ministerial chiefs, and those, on the contrary,
 who had resisted their impulsion, could not
 both be treated after the same fashion. M.
 Dufaure enumerated the officials who had
 already been dismissed, and said that the work
 had never been considered as at an end. He
 declared himself second to none in attachment
 to the Republic, which he was one of the first
 to proclaim when he proposed M. Thiers for
 President. He had ever since taken a firm, if
 modest, part in developing Republican institu-
 tions; and, if he should live so long, no one
 would rejoice more sincerely than he to see the
 crisis of 1880 as happily passed as the one just
 over. Though the Prime Minister's declaration
 did not amount to much, he was considerably
 applauded, but several Radical members con-
 demned it as "incomplete and unsatisfactory."
 Eventually M. Jules Ferry proposed an Order
 of the Day to the following effect:—"The
 Chamber, trusting in the declarations of the
 Ministry, and feeling confident that the Mini-
 stry, having full liberty of action, will not
 hesitate to give satisfaction, notably in regard

to the staff of judicial and administrative officials, passes to the Order of the Day." This modified vote of confidence it was announced the Government would accept. M. Floquet, on behalf of the Extreme Left, proposed the Order of the Day pure and simple, which was rejected by 222 to 168 votes. M. Ferry's motion of confidence was then carried by 223 to 121 votes, giving the Government a majority of 102. Many Republican members abstained from voting; the Right holding almost entirely aloof.

It appears that M. Gambetta, constrained we suppose by the demands of his advanced friends, voted with M. Floquet, but took no part in the second division. The general impression is that the Government have not won a victory but have gained a reprieve, and are still at the mercy of the great Republican leader. M. Gambetta's position is anomalous. If he absolutely declines to take office, he is hardly justified in attempting to put the Ministry in a minority, which must seriously impair his position; and if—as is alleged—M. Gambetta really aims to succeed Marshal MacMahon, he could not better further that object than by keeping in power during the interim so staunch yet moderate a Republican as M. Dufaure.

There is a report from Berlin—almost too good to be true—that Prince Bismarck, for once impressed by a strong adverse public opinion, proposes to withdraw his "Gagging" Bill, and leave the Reichstag to put its own restraints upon violent members. The Chancellor knows that, apart from this question, he will have to use all his influence to induce the German Parliament to accept that Protectionist policy of which he is now the avowed advocate. It is strange that, amid the widespread depression and distress, the National Liberals have not the courage to raise the flag of retrenchment, and demand a reduction of the armaments that impoverish the country.

Except in one direction, active operations have been suspended in Afghanistan. There is no news from Jellalabad save that Major Cavagnari has been negotiating with the Ghilzai chiefs, who have urged the Ameer's son to make terms with the British, but that Yakoub Khan makes no sign. Indeed, there is a prevalent belief that Shere Ali, tired of exile, and hopeless of Russian co-operation, desires to return to Cabul and resume the direction of affairs, but is prevented by the disorder that prevails in the capital. In the Khost valley the natives are resigned to their fate, and General Roberts is trying to come to terms with the Mangals, who are able to interrupt his communications along the whole line of route to the Shutar-gardan Pass. The population of Candahar are on good terms with General Stewart, who is sending out strong reconnaissances in the direction of Khelat-i-Ghilzai, a strong fort on the road to the still stronger defensive position of Ghuzni. This movement apparently has in view subsequent operations against Herat if the war should go on.

All the members of Lord Beaconsfield's Cabinet are now in town, and there is to be a succession of Council meetings to decide upon the programme for the session. For a fortnight to come the political atmosphere will be redolent of rumours, and it may be supposed that the Prime Minister will not lose the opportunity of elaborating some specious domestic measures with a view to please, if not to dazzle, the country. Relative to the Irish University question, on which we have offered some remarks elsewhere, the *Freeman's Journal*, the mouth-piece of the Irish bishops, insists that no liberal grants of money to be given away in prizes and result fees by an Examining Board will meet the wants of Irish Catholics, who insist upon an endowment for their own denominational University. But, evidently, negotiations on the subject are going on.

News from South-Eastern Europe is still, for the most part, tentative. The signing of the definitive treaty between Russia and Turkey, which was to have taken place last Saturday, is

again postponed—the sole question at issue being whether the Treaty of San Stefano is to be taken as "confirmed," so far as not abrogated by the Treaty of Berlin, or whether some other term is to be used. On this point Russia seems disposed to yield. The notables of Bulgaria were to have met ere this at Tirnova to organise a scheme of administration for the Principality, but the assembly is postponed. So is the surrender of Podgoritz to the Montenegrins by the Porte, owing to the violent resistance of the Albanians, and so also are the negotiations relative to the Greek frontier, which the Porte would fain indefinitely protract. Nor are the affairs of Roumelia in better train for settlement. Russia strenuously urges a prolongation of her occupation of that province, which Austria and England as strongly object to. On the other hand, the Government of St. Petersburg so resolutely oppose a European mixed occupation that the project has for the present been dropped. Meanwhile what remains of the Turkish Empire is lapsing into anarchy. The Exchequer is bankrupt, the paper money is falling in value, and disorder and incipient insurrection are everywhere manifest. The *Daily News* correspondent at Constantinople, who draws a vivid picture of the condition in Turkey, says that the Sultan and his advisers are paralysed, and that "everyone is coming to see that the Berlin Treaty has produced absolutely no benefit whatever to the inhabitants of any portion of the empire which has been left under Turkish rule, and the question now is, whether England can do anything to get us out of the dead-lock into which we have got."

It may be doubted whether, in a financial point of view, Russia is much better off than her late antagonist. According to the *St. Petersburg Gazette*, the late war involved a cost of 887 millions of roubles, which would amount in English money to at least ninety millions sterling, taking no account of the loss arising from public loans, the enormous paper issues, and the paralysis of productive industry. While our Jingo continues to express fear of the aggressions of Russia, her real position is revealed by the fact that she is quite unable to raise a loan in the money markets of Europe.

Mr. Forster, M.P., speaking at the annual meeting of the Bradford Chamber of Commerce on Monday, to an audience not wholly sympathetic, addressed himself to the reciprocity craze with a vigour and a directness all his own. The theses which he set himself to prove were—1st, that protection, in the shape of reciprocity, if we were to secure it, would do us harm instead of good; 2nd, that the mere attempt to secure it must be injurious; and 3rd, that we cannot possibly secure it. Some persons who do not need to be convinced on the free trade side may think that the right hon. member for Bradford displayed superfluous energy in dealing with the subject in this form; but it must be remembered that in this speech we have the first set deliverance of a statesman of the front rank, and as the fallacy of reciprocity has imposed upon so many persons here and there, it was desirable that it should be subjected to drastic treatment by a sagacious and practical speaker like Mr. Forster. He showed it would be futile to threaten a foreign nation with the imposition of equal duties upon goods of the same kind; and that if we seek to retaliate upon their folly by taxing commodities sent by them which we need, and must have, for food and for the carrying on of staple industries, we only punish and fetter ourselves by adding to the cost of home consumption and production. In the case of the United States, for example, we cannot tax imported corn or cotton, and it would be hazardous, perhaps, to increase the tax upon tobacco. How, then, can we retaliate on America without injuring ourselves to a much greater degree? Unless we are prepared to commence a war of tariffs, which no sane man dare recommend, it is vain to suppose that we can do anything in the direction indicated, and

we may be very sure that the agricultural interest will not suffer in silence an attempt to bolster up this or that manufacturing industry, and that the great middle and working classes will never consent to have their food taxed.

Voices come from the Antipodes in honour of Mr. Gladstone. At a public meeting held in Sydney an address was voted to the great statesman, expressing gratitude for the services rendered to the nation by his masterly and unwearied efforts to control the foreign policy of England in the interests of peace, freedom, and public honour. The signatories go on to say that they bear in grateful recollection the beneficent and enduring reforms in the principal departments of domestic government which Mr. Gladstone was mainly instrumental in securing to the British people in past years; and the powerful aid he has so often contributed to the cause of human progress in other parts of the world. This address is signed by the Speaker of the Legislative Assembly, and by nearly half the members of the Parliament of New South Wales, and by many other persons of weight and influence. In his reply, Mr. Gladstone states how rejoiced he is to see our Australian fellow-subjects recognising their political union with the old country, and admitting the necessity at the present moment for a watchful guardianship of the liberties of the nation against any attempt which may be made to set new limits to the just authority of Parliament. He points out how the existing commercial distress is aggravated by a turbulent foreign policy, and how the public burdens are augmented, and the public credit is weakened, by military measures not only unnecessary, but mischievous. Mr. Gladstone replies in similar terms to another address from colonists in South Australia, adopted in the first instance at a public meeting in Adelaide on August 14, and afterwards signed by 3,500 persons.

Many persons continue to be sorely exercised in mind by the rapid growth and the marvellous success of the various Civil Service Co-operative Stores—although one part of that designation is a misnomer, inasmuch as they are in no sense co-operative bodies in the true meaning of the term. They are gigantic shops, with the advantage of being able to buy largely and cheaply with the ready money they receive from all their customers, none of whom are allowed credit. Hence there are no bad debts; and this is undoubtedly one great secret of their commercial success. But in most of them the profits are divided among a comparatively small body of proprietors or shareholders, although it is alleged that the mass of customers reap their full share of the benefit in reduced charges for goods purchased. The point immediately at issue, however, is, that such of the stores as are managed by members of the Civil Service ought to be controlled, if not put down, by the Government. A conference of delegates from London vestries and district boards was held on Monday, at which some strong and emphatic denunciations were uttered. We might even designate some of them as absurd and puerile, only it would be too much to look for concentrated and lofty wisdom from the average vestry mind. But, putting aside all extraneous matters, making proper allowance for the irritation manifested at the meeting, and without staying to refute such obvious errors as that members of the Civil Service may not do as they like with their own private time and money, it is clear that the shopkeeping interest is angry because much custom has been diverted elsewhere. But have not shopkeepers, as a class, to thank themselves? If they bought and sold for ready money only, and if all of them were content with moderate profits, might they not often succeed where now they fail? Meetings like that held on Monday seem to us to be the offspring of mistaken views on the subject. Let tradesmen seek to win back their customers by plain and honest dealings for prompt payment, and there are thousands who would return to their shops rather than incur all the trouble incident to dealing at these great stores. Already we hear of some large shops

where equal facilities are offered without the restrictions, and the results are said to be most satisfactory.

Honour was done on Wednesday last in Manchester to a gentleman eminently deserving of the tribute. Mr. Henry Dunckley, editor of the *Manchester Examiner and Times*, was entertained at dinner in the Reform Club of that City, and was presented with a library of some 300 volumes, a service of plate, and an address expressive of the subscribers' sense of his public services, and especially of the stand he has taken against the bastard Imperialism and personal government of which Lord Beaconsfield is the advocate. Considerable interest was aroused last year by the appearance of a masterly series of letters signed "Verax," on "The Crown and the Cabinet," which first appeared in the *Manchester Examiner*, and were reproduced or quoted in numerous journals, and subsequently issued as a pamphlet. It soon became known that the author was Mr. Dunckley, and his numerous friends felt that the utterance was most timely and able. The gathering of Wednesday last was only the natural expression of this sentiment, and was seized upon as a fitting opportunity to recognise that gentleman's signal services during a long course of years to the Liberal party. For once, the veil that invests the journalist was withdrawn, and Mr. Dunckley stood forth in his own proper person to receive a deserved testimonial from friends and admirers for his patriotic and faithful services. His speech in reply to the presentation made by his friends was worthy of the occasion, and all the circumstances attending the banquet served to show that a public man and a journalist who consistently and courageously performs his duty will find an echo to his words in the breasts of all true Englishmen.

It is rumoured that Mr. Tom Taylor is to be replaced in the editorship of *Punch* by Mr. F. C. Burnard.

Relative to Mr. C. H. Mudie, the elder son of Mr. U. E. Mudie, of the well-known library, whose untimely decease was recorded in our last number, the *Athenæum* says that he "was remarkable for his sound judgment, his tact, and his extreme kindness." He had reached his twenty-ninth year.

Messrs. Sampson Low and Co. are about to publish, in cheap monthly volumes, a series of illustrated biographies of great artists, compiled from the latest authorities, and giving the results of the important researches that have been carried on during the last twenty years in the field of art history. Each volume is to form a monograph on some artist, and will contain his portrait, and as many examples of his art as can be readily procured. Among the earliest biographies promised are—Rembrandt, Titian, Holbein, Turner, Leonardo, Raphael, and Michel Angelo.

A teacher in Greenock, during the Bible lesson, when speaking about Cain and Abel, asked one of his scholars: "Where did Cain go after he killed Abel?" "He went to bed, sir," was the reply. "Went to bed! Where do you get that information?" said the teacher. "It's in the chapter, sir, that Cain, after he had killed Abel, went to the Land of Nod."

LONDON UNIVERSITY.—The following are lists of the candidates who have passed the recent examinations:—

FIRST LL.B. EXAMINATION.—PASS LIST.

First Division.—William Gurney Angus, private study; Thomas Alfred Gurney, St. John's College, Cambridge; George Sydney Milton Johnson, Keble College, Oxford; Robert Leonard, Thomas Bateman Napier, and Herbert Rooke Oldfield, private study; Thomas Henry Richmond, Christ Church and Owens College; Henry Gawan Taylor, Trinity Hall, Cambridge; William Henry Upjohn, Gray's Inn.

Second Division.—Henry Hollier Hood Barrs, Charles Edward Bloomer, George Brighton Harland, Reginald Barrett Pope, Alfred Robinson, John Thomas Beadsworth Sewell, Herbert Marlow Shelverton, and Samuel Mark Simmons, B.A., private study; Herbert William Trenchard, B.A., University College; Harry Montague Williams, private study; Arthur Henry Worthington, Owens College.

SECOND LL.B. EXAMINATION.—PASS LIST.

First Division.—Alexander Kaye Butterworth, private study; Frederick Joseph Mogg Gould, University College and private study; William Frederick Hamilton and Arthur Oldham Jennings, private study; Harry Newson, Middle Temple; John James Sidebotham and Philip Follott Scott Stokes, B.A., private study.

Second Division.—Joseph Gundry Alexander, private study; Henry Barber, University College; Charles Henry Ernest Fletcher, Cheltenham College and private study; James Ernest Fletcher, William Ebenezer Grigby, Beaumont Morice, William Percy Pain, John William Pieroy, Thomas William Ratcliff, Charles Frederick Richardson, B.A., Henry Arthur Smith, M.A., and Walter Barnett Styer, private study; Stephen Horton Williamson, private, tuition; Howard Young, private study.

Correspondence.

WAR AND THE CHURCH.

To the Editor of the *Nonconformist*.

SIR,—The indignant protest which you have made against the warlike policy of the Government encourages me to ask permission to raise the more general question, "What attitude should the Churches henceforth assume in reference to war generally?" This, it may be objected, is not a specially Nonconformist question. Well, it ought not to be so. It is a pity that it should be a party question at all, but the fact remains that we have at present two political parties in the country, a Liberal and a Conservative, and that the members of the latter party are mainly in favour of war, while the former are mainly favourable to peace. So, at least, the case stands at this moment. Even the Liberal party, however, seem to think it necessary to prosecute to its bitter end the most wicked of wars, once it has been begun, and there is too much reason to fear that we have no purely political party in the country in a condition of sound health upon the general question of war. If, again, we turn to the Churches, we have the notorious Episcopal vote in favour of chicanery and war to set against the appeals of most of the large Nonconformist denominations against such policy. If, then, I am to raise the question at all, I do not see where it may be more fittingly done than in your columns.

It seems to me that Christian churches, and especially their ministers, must in future do more than has ever yet been done to create a healthy public opinion and, to resort to a suggestive French word, *sentiment* on the question of war. This subject, it is well known, gave no little trouble to the early Church. Some of its most distinguished members were puzzled to understand how a Christian could, under any circumstances, go to war. The fact that the early Christians laboured under the disadvantage of having to render homage to heathen Governments may, it is true, have made the military service a special difficulty; but the question was discussed in those days, not with reference to any exceptional or special circumstances, but on its own merits, and on the widest possible grounds. That a soldier may be a Christian no one will deny. Whatever we may think of the profession of arms, some of the noblest and most exemplary Christians the world has ever seen have also been soldiers. But, on the other hand, it must not be forgotten that a man who enters the army may be required to do work against which the spirit of Christianity revolts. The present war furnishes an ample illustration. In your last issue you have a few telling sentences. You speak, for example, of General Roberts having totally defeated "poor wretches who presumed to defend their own country against an entirely unprovoked invasion." You mention Lord Lytton's announcement of a "brilliant victory," an announcement which every brave man must have received with scorn. You speak of Gough's cavalry doing "great execution," that is, "driving the enemy back, and setting fire to their villages," and you notice the fact that "the retreating Afghans were mercilessly butchered by the Punjab horsemen who, with the loss only of half-a-dozen, slaughtered or captured 400 of the enemy." Now, Sir, if any person were to assert that none of these butchers were or could be Christians, he would have nearly the whole bench of bishops on his back, and a large portion of the British Press would probably denounce him as one of the most uncharitable Pharisees and bigots the world ever saw. I would not myself declare that there was not in the whole of that ingloriously victorious band a single Christian; but, supposing there were Christians among them, what business had they there? I know what the reply will be. It will be said that the Christian soldier is a defender of his country and must obey all orders without asking the reason why. Very true, I answer; but a country which does not hesitate to make murderers of its soldiers should not have Christians among them. Other professions, moreover, can boast of heroes who have chosen to obey God rather than man. We are told that these cruel butcheries were among the grave necessities of war, and many are satisfied with this explanation; but I want to know what made them necessary. A burglar, determined to prevent a cry of alarm from being raised, may find it necessary to cut an infant's throat or to stab an unconscious sleeper to the heart. By so doing he may secure "brilliant" success, but who creates such necessity? A man may find it necessary to get drunk in order

to forget his sorrows or his crimes. Butchery cannot be condoned on the mere proof that, under given circumstances, it was necessary. We are bound to ask the further question, Were the circumstances themselves necessary? These exigencies must always make the profession of arms a hard one for the Christian conscience.

But, Sir, I must not halt here. It is possible that I myself may be involved in these atrocious deeds. The soldiers were the executioners, but at whose instance? Who sent them to the field? They are shedding blood and spreading devastation in the name of Christian England. The army is only the sword-arm of the people. If this be a cowardly war, we are the cowards. The soldiers may have been eager for the fray, but they would not have gone had they not been sent.

I do not ask too much, then, when I claim for the question of war a more prominent place among the subjects on which it is necessary for our churches to endeavour to form a sound public opinion. The war spirit is by no means buried. Even among Christian men it is readily stirred up. Our Government would not have ventured upon this war had it not been quite sure of the sympathy of hosts of Christians. Had it been known that Christians, as a body, repudiated war—aggressive war, at least—as a crime, even Lord Beaconsfield would not have steeped his garter in the blood of inhumanly butchered savages. When Grotius wrote his justly celebrated work on the "Rights of Nations," he said in one of the most eloquent passages which that treatise contains that he was instigated to write, because he "saw throughout the Christian world a licence of warfare, shameful even to barbarous nations. I saw (he adds) that men ran to arms for little or nothing, and when once they had laid hold of their weapons, they revered no law, human or Divine, their fury having, as it were, by one edict been let loose to commit all crimes." Will it be said that this bellicose spirit is dead now? Can it be maintained that Christian nations no longer rush to arms for little or nothing? Or will anyone undertake to prove that even the soldiers of England are never appointed to cold-blooded, inglorious deeds? Is there not enough of evil in the wars now being carried on in the name of the Queen of England to call for the most resolute endeavour of all Christian congregations and all Christian ministers to exorcise this evil spirit, which seems to resemble one of ancient times of which it was said, "This kind goeth not out but by prayer and fasting"?

I may be told that this is work for the "Peace Society." Thanks to that society, much good has already been accomplished by its persistent endeavours, in season and out of season, and in face of the most unjust misrepresentation and abuse. But, Sir, I frankly own that I do not know an institution more useful and yet more anomalous than the Peace Society. Why, a Christian country ought itself to be a peace society. Its Government ought to be the chief officers of that society. And as for the Church, what is it if not a peace society? The very fact that we need a special institution outside our Church organisations to plead in heaven's name for peace, only reveals the sad shortcomings of that Christianity which we practise. There is need for a Bible revision committee on this question of war, and the sooner it sets to work the better. The task will prove a formidable one. The war spirit will cry out lustily, and say to every preacher, "What hast thou to do with me?" Still, the call for energetic co-operation, not in time of war only, but in times of peace and quiet, is loud and imperative if the Cross of Christ is to be victorious.

The effect of foreign invasions upon the progress of Christianity may be considered at another time. I am afraid that Dr. Ellicott has not a few disciples, and I should like at another time to examine their fortieth article of faith, but in the meantime I should like to call attention to one desideratum. It appears to me that we still want a clear, concise, and thoroughgoing treatise, or rather catechism, which will explain how little war has done for the good of nations, and how largely we are indebted to it for these terrible depressions in trade and commerce which bring famine and all its woes into our land. In the magnificent and statesmanlike (or rather statesman-unlike) speech delivered at Oxford on the 14th inst. by Sir W. Harcourt, that keen and eloquent critic observed that he did not share the fatalism of those who attribute the recurrence of these depressions in trade to some fortuitous cycle, and then he added the suggestive remark—"These disturbances of commerce have one great cause, and that cause is war." Now, is this true? If so, would it not be

worth while to prove it? Any amount of expenditure in money, time, and strength would be justified if this assertion can be made good by such a sacrifice. Let the country be made to understand this, as I think it might, and the war spirit must succumb. There are still, no doubt, many who believe with Bacon that "war between one nation and another is like the heat of motion, wholesome; for men's minds are enervated and their manners corrupted by sluggish and inactive peace" (Advancement of Learning); but there are others who can see the way to maintain a peace which shall be neither sluggish nor inactive. The Church can give employment to many; science, art, literature, and other fields of industry offer innumerable opportunities; and if the Church will only do its duty in regard to the warlike impulses of the people, the army will become the only resort in the country for sluggards.

Yours respectfully,

F. SONLEY JOHNSTONE.

Merry Hill, near Wolverhampton.

Religious and Denominational News.

THE NEW JEWIN WELSH CHAPEL.

On Friday evening last the handsome new building erected by Welsh Calvinistic Methodists in Bridgewater-gardens, Aldersgate-street, was opened, and there was a large gathering of Welshmen and Welshwomen to celebrate the event. The church for which the new building has been erected is the mother church of the Welsh Calvinistic Methodists in London. It was founded in 1774 in Smithfield, where it continued for eleven years. It was removed in 1785 to Wilderness-row, where it rested for thirty-seven years, and in 1822 to Jewin Crescent, where it remained for fifty-four years. That place was relinquished in 1876, the lease being surrendered to the Goldsmiths' Company for 3,000*l*. The cost of the present freehold site was 4,977*l*., and the estimated cost of the chapel now erected, which seats 630 persons, 5,000*l*. At a social gathering held on Dec. 4 last, promises were given for 2,107*l*., and since that the further sum of 671*l*. had been promised. The congregation consists in great part of young men and women employed in houses of business, or as artisans, or in domestic service, and the number of settled families is comparatively few.

On Friday evening there was a social tea-meeting in the lecture-hall beneath the chapel, and a public meeting was afterwards held in the chapel, when Mr. H. Richard, M.P., presided, supported by Mr. J. H. Puleston, M.P., the Revs. D. C. Davies, M.A. (minister of the chapel), Griffith Davies, Dr. Owen Thomas (Liverpool), R. L. Thomas (Borough), &c. A hymn in Welsh having been sung,

Mr. HENRY RICHARD, M.P., said he was very glad indeed to be amongst them that evening to share in their joy at the speedy accomplishment of that important undertaking. They met there with somewhat mingled emotions. They must all feel satisfaction that after dwelling for some years in tents and tabernacles, they had at last obtained a local habitation for themselves as a Christian community. On the other hand it was possible that some of the older people among them were not without touches of sadness because there were some associations with the old place which the new place lacked. They had not to lament that that chapel was inferior to the old one in Jewin-crescent. Although it was smaller, the contraction was only an indication of success, for whereas they had formerly but one chapel, they now had eight in the various suburbs of London. Still there were memories connected with the old place which some of them would miss, and he shared in that feeling to some degree. The first night he spent in London was spent in the old chapel-house of Jewin-street, and for several years he was a frequent attendant there. It might be of interest if he stated to them a few facts respecting the remarkable growth and development of the Welsh Calvinistic Methodists. They were a body quite peculiar to Wales, and not to be confounded with the English Wesleyan Methodist bodies. If they had ecclesiastical affinity with any body in England it would be with that established by George Whitfield, and afterwards organised by the Countess of Huntingdon. But Calvinistic Methodism was indigenous to the soil of Wales. If they looked at the condition of Wales, just before the rise of Methodism, and compared it with what it was now, the contrast would be found to be both marked and marvellous. They must beware of exaggeration, for there had been some exaggeration through ignorance. Sometimes it had been stated that before the Methodist revival, Wales was in a state of almost absolute heathenism. That was not true, at least so far as South Wales was concerned. The Church of England, indeed, as had been confessed by some of her devout members since, was in a deplorable condition. But in that Church arose a great light in the person of Griffith Jones, who by his evangelical preaching and circulating schools, did a great, an inestimable service to Wales. And from the time of John Penry, in the reign of Queen Elizabeth, there was always a small body of Nonconformists who did not cease to hold up the standard of Evangelical truth and religious liberty in the mountains of Wales. Dr. Rees had shown that in the year

1715, before the rise of Methodism, there was a considerable number of Nonconformist churches in Wales. He named 110 belonging to Independents, Baptists, and Presbyterians, with congregations numbering between 40,000 and 50,000. But after making allowance for all that, the religious destitution of their country was deep and deplorable, especially in North Wales. It was a curious fact that North Wales was much worse off as to its religious and moral condition than the South, for there were only ten Nonconformist churches in North Wales. The description given of the state of that part before the rise of Methodism was not at all exaggerated. Mr. Charles, in his journeys through North Wales about 1785, said that the condition of the poor was so low in regard to religious instruction that not one in twenty could read the Scriptures, and in some places it was difficult to find even one who had been taught to read. An old Methodist minister, John Davis, said the people were sitting in Pagan darkness and ignorance, few went to church to worship God, and all parts of the country were full of sports and drunkenness, and few in the parish could read at all. Occasionally a Bible might be found in a large house kept locked up in a chest as a charm. An old man who suffered from asthma was advised to put a Bible under his pillow. His wife went in search of one, and got an old one which she brought home and placed under his head, after which it was said he slept very comfortably. (A laugh.) A cow was thought to be dying, and the man went into the house and got a Bible, and read a chapter to the cow. (Much laughter.) A clergyman and his clerk went to administer the sacrament to a farmer, and the clerk went into the house first carrying a bag containing a Bible. The woman asked what was in the bag, and said, "Pray let me look at the Bible." When looking at it she said, "Thank God there was never one in this house, and never occasion for it before." That was the state of things at the time he had spoken of. Now let them see the change. It was hardly possible to fix upon any event which might be said to be the beginning of organised Methodism. It was in 1742, that the first association was held at Watford, in Glamorganshire, under the presidency of Whitfield. In 1746 there were 140 societies, and about forty preachers were accustomed to exercise their talents. They must not imagine that those societies represented 140 chapels, for there were none, and they met in private houses. It was not till 1760 that the first chapel was built, and when the first Bala Association was held in 1767 there were only 200 hearers present. In looking at the present state of things they had the materials ready to their hand. Last year the Calvinistic Methodist body issued statistics giving in minute detail all the facts and figures showing the progress that had been made during the last ten years. From those tables he would extract a few facts which would interest and encourage them. In those statistics were included the Welsh congregations in England, which amounted to about seventy. Including those the number of churches belonging to the Calvinistic Methodist body in 1877 was 1,134, the number of chapels and preaching places, 1,269; ministers and preachers, 872; communicants, 116,000; children in the church, 54,871; teachers in Sunday-schools, 21,884; scholars, 160,171; hearers, 275,406. To show how rapid and continuous had been that increase he would compare the state of the denomination in 1850 with 1877. In 1850 the ministers and preachers were 366; in 1877, 872; the number of members in 1850, 56,600; in 1877, 116,010; chapels and places for preaching in 1850, 848; in 1877, 1,269. That showed the denomination thus nearly doubling in twenty-seven years. They would perhaps ask, What is being done by this large body in the way of practical work? Their contribution in 1877, which was not a favourable year, was 65,777*l*., for support of ministers and for chapels, 38,000*l*. The total contribution for 1877 was 164,000*l*. During the ten years included in the statement, 1,341,000*l*. had been raised. That was the statement of growth of only one religious body in Wales. The Independents and Baptists had also made marvellous progress in the same time. Their brethren the Wesleyan Methodists had a very considerable number of chapels scattered through the country. The Church of England within the last few years had also shown great zeal, and started into most honourable activity, building new churches and repairing old ones; and her clergy were now most earnest, and he for one wished them God-speed with all his heart. What was the effect of that upon the character of the people of Wales? The English Press when they got hold of any fact about Wales held it up to the light and showed them their defects. There was now some little dispute about fisheries in Radnorshire, and then articles appeared in the press saying those Welsh people don't know how to keep the law. But for one such disturbance in Wales he would undertake to produce fifty in England. There was no part of the United Kingdom where there was so little crime as in Wales. They had reason to be grateful and thankful that the progress that had been made in their country had been so marked, and attended with such blessed effects upon the character of their countrymen. During the large and extensive strike in Wales for many months there were tens of thousands of men out of employment, and last year, through no fault of their own, there were large numbers of them forced into idleness. He had himself visited the district which he represented in Parliament, and saw there the terrible indications of poverty; and yet, when those thousands of men were out of employment he had the testimony of the magistrates that there was

not a single police case. He thought they had a right to be thankful to God for what religion had done for Wales, and reason to be proud of their countrymen. (Cheers.)

The Rev. Dr. THOMAS (Liverpool), expressed his pleasure at seeing such a beautiful place of worship built on freehold ground. Too often in Wales they could only get ground on lease. The rise and progress of Welsh Methodism was specially to be noted in the great sums spent in chapels. Some twenty-five years ago the Connexion had spent 1,200,000*l*., and that on chapels which were comparatively speaking cheaply built, and since that time some hundreds of thousands of pounds had been spent.

The Rev. JOHN LEWIS (Carmarthen) said as a subscriber, and as representing a good many zealous Welsh friends in Carmarthen, he heartily congratulated them on the completion of that model chapel. He urged them to have confidence in their ministers, who would bear comparison with any preachers on the globe.

The Rev. EVAN JONES (Welsh Church) having spoken in congratulatory terms,

Mr. J. H. PULESTON, M.P., said he was glad to be there to contribute toward that spirit of Christian brotherhood which had been so well spoken of that night, and which was the safe basis of Christianity. There was room enough for all denominations, and it was refreshing to have opportunities like that for throwing aside all party differences and creed, and meeting upon a common platform and uniting in a good cause.

The Rev. J. L. THOMAS (Borough) then addressed the meeting, and a vote of thanks to the ladies of the congregation was cordially adopted on the motion of Mr. A. SIMNER, who said he had received 140*l*. that evening. Mr. STEPHEN EVANS, treasurer, announced some further contributions, which made up the total received to nearly 250*l*.

Mr. J. H. PULESTON, M.P., in moving a vote of thanks to the chairman, said there was no man in the House of Commons whom he respected more than Mr. Richard, although he did not always agree with his opinions.

Mr. RICHARD having acknowledged the vote, the meeting terminated.

The Rev. Joseph Morris, of Brunswick Chapel, Bristol, has signified his intention to resign his charge at the end of March.

The Rev. Elvery Dothie, B.A., of South Norwood, member of the School Board for Croydon, has accepted the cordial and unanimous invitation of the church and congregation worshipping in Kipping Chapel, Thornton, Bradford, and intends to begin his ministry there in the month of March.

The Rev. Joseph Spenser, M.A., will sail in a few days as the representative of the Society for the Propagation of the Gospel in Cyprus. He is the bearer of a letter in Greek and English from the Bishop of Lincoln to the Archbishop of Cyprus.

Mr. Spurgeon arrived in Paris on Friday last, on his way to Mentone, in the South of France, where he intends residing for some three months for the benefit of his health. The services on Sunday morning at the Metropolitan Tabernacle were conducted by the Rev. Jackson Wray, Wesleyan minister, of the Wandsworth district, who read a letter from Mr. Spurgeon stating that he was already improved in health, and that he hoped to reach his destination with comparative ease.

THE LATE REV. J. L. CULLEN.—The death is announced of this venerable Baptist minister at the advanced age of eighty-two. Mr. Cullen in early life was a member of the Roman Catholic Church, but eventually severed himself from that communion, and commenced preaching with singular acceptance to large crowds of Roman Catholics at Omagh and other parts of Ireland. In consequence of the hostility of the priests, Mr. Cullen had to leave Ireland, and for some years filled the position of private tutor in several families of distinction in the metropolis. He was subsequently offered a living worth 750*l*. per annum, on condition that he would enter the Church of England; but on examining the rubrics, was unable conscientiously to subscribe to them. He ultimately decided to enter the Baptist denomination, and finally settled at Fordham, Cambridgeshire, in 1858.

GREAT GEORGE-STREET CHAPEL, LIVERPOOL.—The annual meeting was held on the 15th of January, when the Rev. S. Pearson, M.A., the pastor, presided. During the past year fifty-eight members had been received into the church, making a net total of 615. For religious and benevolent purposes, inclusive of pew rents, the sum of 3,775*l*. 2s. 3d. has been raised. In the six Sunday-schools nearly 1,030 scholars have been under instruction. The reports included accounts of work done by Mr. Geo. Harris, the missionary at the Raffles Memorial Rooms, and by two female missionaries, and referred also to the operations of the savings banks, which had taken charge of 2,500*l*., the temperance societies, with a membership of 126 and 168 juveniles, the mission-rooms and cottage services, the club for poor girls, the young men's literary society and prayer meetings, and other important agencies.

The *Industrial Review*, the organ of the trades unionists throughout the country, conducted by Mr. Geo. Potter, has ceased to exist with the year 1879.

The *Standard* is about to have its special wire to Paris, having just concluded an arrangement with the Post Office, by which it will lease a single wire for exclusive use during three hours a day. The price of this concession is 2,000*l*. a-year.

THE DIVINITY SCHOOL OF THE DIS- ESTABLISHED IRISH CHURCH.

The Government are called upon to deal with this question by Irish Episcopalians, who complain that no provision has been made by the Legislature as was done in the analogous cases of Maynooth and the Presbyterian Theological College, for the disendowment of which a substantial equivalent was given. The Government staved off the difficulty for a time by appointing a Royal Commission which, after long delay, reported that the present system of expenditure, which amounts to 2,867l. 16s., should be discontinued, and that "a liberal provision for the future support of the Divinity School of the Church of Ireland should be secured and paid to the Representative Church Body." The regius professor of divinity informed them that the expenses of the school were not likely to decrease, and they were of opinion that it should be placed in as good a financial position after as before the proposed changes are made. They thought that the offer of the Board to allow the use of the lecture-room, on the condition that the lecturers should be subject to ordinary collegiate discipline, should be accepted. It had been suggested that the school should be completely severed from the college, but the Commissioners, with the exception of the two last named, did not concur in this view. They recommended, however, that the Board of Trinity College should cease to be the governing body, and that a council should be appointed by the Church of Ireland for its future government. In order to meet the difficulty about the continuance of theological degrees they recommended that every religious body should have power to appoint an examiner to be approved by the Board and paid out of the fees of candidates. The sum paid by the Church Temporalities Commissioners to the college for its advowsons, together with interest, amounted to 140,660l. 16s. 4d., which, if invested at 3½ per cent., would yield a net income of 4,900l. For the possession or application of this sum there is a keen contention between the fellows of the college on the one hand, who having different interests do not quite agree among themselves as to the disposal, and the Church of Ireland on the other. The fellows maintain that it should be devoted to educational purposes; the Church that it represents her property, and that she has the first claim upon it. The provost and board of the college offered to set apart a sum sufficient to continue the payment of the lecturers' salaries, and as they would be relieved from the payment of those salaries out of the general college funds, the loss to the advowson fund would be replaced; but the junior fellows argue that it should all go into the common treasury, and that the Divinity School should be maintained out of the Church surplus. The Church does not abandon its claims upon both funds, but is willing to draw its supply from either fountain, provided it can have its pitcher filled. It is concerned, however, to see so large a draught taken from the Church surplus by the Intermediate Education Act, and fears that unless it is up and stirring, other claimants will come in and drain off the whole surplus. As the Government show no sign of acting upon the report, the *Daily Express* sounds an alarm on the subject, and the clergy and other electors of the University of Dublin are called upon to press the Government for a settlement of the question this session.

DR. THOMPSON, OF NEW YORK, ON PALEY AND HUME.

At the meeting of the Victoria (Philosophical) Society, held on Monday evening, the Rev. J. P. Thompson, D.D., LL.D., of Berlin (formerly of New York), read a paper on "Final Causes. A Critique of Paley and Hume: Failures and Fallacies." In the history of polemics (he said) there was hardly another instance of such collapse of popularity as had befallen Paley's natural theology. Hume, on the contrary, whose early works "fell stillborn," and whose later essays were kept back till after his death, had steadily grown in influence and power. Paley's argument was a tautological begging of the question: "There cannot be design without a designer." A philosophical statement would be, that the perceived collocation or adjustment of phenomena or forces in nature toward a given result produces in the mind the immediate conviction of an intelligent purpose behind such phenomena and forces. Nature has never produced an invention: this points directly to mind. Is not, then, the marvellous property of *availability* in nature equally suggestive of mind? Hume argued that the notion of cause and of design is derived from our observation and experience of nature, and cannot be generalised beyond the sphere of human action and experience. This is a fallacy. In nature we never see a cause, but only sequences. The notion of cause proceeds from ourselves as intelligent and willing actors and powers. From this we intuitively and necessarily refer the adaptation of sequences to an intelligent and designing cause. Experience, more or less, has no concern with this positive conviction of the mind, from its knowledge of itself. Neither is adaptation a question of large or small, of a watch or a world; but the perceived adjustment gives instantaneously the notion of an adequate cause. The finite is our only possible unit for measuring the infinite. The mathematician projects his lines and numbers into infinity, and deals with magnitudes and quantities which he conceives but cannot

comprehend. In this the mathematician and the metaphysician are one. Many of Paley's illustrations are antiquated and untenable, and his whole method was mechanical; but his underlying principle remains, and science is unveiling finer illustrations of it in what Tyndall has aptly styled the "subsensuous world." Indeed, this philosopher, in treating of heat and light, ascribes to the provision of nature, and to her intention of benefiting man, some of the more subtle phenomena and operations which modern science has revealed. The tokens of a final cause are more delicate and far-reaching, but the cause is felt to be there. In judging of these, as well as of the evil in nature, we must remember that we are in an unfinished system; and also of how much worth to man, for his intellectual and moral stimulus, is a "struggle for existence" against mischief and mystery. Not things only, but ideas are in course of development; the world is the development of a plan as well as a plan of development.

PUBLIC MEN ON PUBLIC AFFAIRS.

Speaking at Stroud on Friday, Sir M. H. Beach, the Secretary for the Colonies, said there was no likelihood of our relations with Russia or any of the Great Powers of Europe being disturbed. The war in Afghanistan, he hoped, was now practically at an end, and in regard to the distressed condition of the country he still maintained that the severity of the distress had been exaggerated, that it was the natural result of over-trading, and that periods of similar commercial depression constantly recurred.

The Right Hon. G. J. Goschen, M.P., on Wednesday delivered an address to the students of Bristol University College, at the Victoria Rooms, Clifton. The Dean of Bristol (Dr. Elliot) presided. Mr. Goschen, at the outset of his speech, drew a contrast between the present activity of the two great Universities in the cause of popular education and their former exclusiveness. He passed on to consider the various methods which Oxford and Cambridge have adopted to raise the educational standard of the country, and then descended at some length on the general subject of education, warning his hearers against that tendency in education which tested its results simply by the quantity of useful knowledge acquired, leaving out of calculation the benefit obtained by the cultivation of the mental powers. Alluding to the value of different branches of study, the right hon. gentleman insisted on the importance of a thorough acquaintance with the subject of political economy. At the close a cordial vote of thanks was accorded to Mr. Goschen.

Mr. W. E. Forster, M.P., addressed a meeting at Great Yarmouth on Saturday, in support of the candidature of Sir Fowell Buxton for North Norfolk, in which division Mr. Forster said he was an out-voter. He remarked that North Norfolk was a typical farmers' constituency, but the speeches of the Conservative candidate and his friends dealt only with foreign affairs, as if no home legislation was required for the improvement of the land laws, the establishment of county boards, and other matters. If the farmers thought these reforms to be desirable they should vote for Sir Fowell Buxton, as they would never get them from a Conservative Government. Mr. Forster referred to the County Government Bill as an example of what might be expected from Conservative legislation, and described the Agricultural Holdings Act as a mockery and a sham. In a passing reference to the Ballot Act, Mr. Forster said, "If anybody tells you that the Ballot Act is not a protection for the voter, or that your vote will be found out notwithstanding the Ballot Act, tell him that he is utterly mistaken, and I do not mind if you use a rather stronger expression." He was told that one of the principal landlords in North Norfolk has changed his politics, and that people were saying that his tenants, who, with their fathers and grandfathers before them, had been Liberals, and had voted on Liberal principles, were now likely to turn round and vote Tory because of this young landlord having changed his opinions. Mr. Forster said that this sort of thing might have happened twenty years ago; but any man who chose to submit to such humiliation nowadays did it gratuitously; for no harm could befall him under the Ballot Act if he voted as he thinks proper. He then spoke at some length on the foreign policy of the Government, by which, he asserted, the country had been placed in a very dangerous and unsatisfactory condition. The secret Convention with Turkey was a sham for good, but it was a reality for harm and danger. True, our pledges were given on certain conditions, which would never be fulfilled. The Government had three courses open. They ought to declare to Turkey that unless the conditions were fulfilled, and quickly fulfilled, then our guarantee would expire. Was there any chance of their taking that course? There were two other things, one of which, or a mixture of which, must be, and would be done. They must try to believe, and make the country believe, in these reforms, or the Government must be urged to insist upon their reforms. Well, that meant sending more money to Turkey to follow the two hundred millions that had already gone there; and further, an effective control over this money meant annexing Asia Minor. "I know," Mr. Forster said, "I shall be told, 'It is nonsense; no one really expects to do that.' I do not think in my own heart the Government do; but I think it is the only kind of policy which would be at all logical—it would be a consistent development of

what has been done; and an agitation is going on among monied circles and the frequenters of the clubs to persuade people to guarantee a further Turkish loan, to guarantee the Euphrates Railway, or to take some more territory in Asia Minor." Mr. Forster asked the electors if they wished for a continuance of the present policy of secret conventions, theatrical surprises, and cynical contempt for the assent or consent of the country; and he concluded by speaking of the importance of the election at this critical time, and the responsibility that rested on the electors.

Mr. W. E. Forster, M.P., speaking at the annual meeting of the Bradford Chamber of Commerce on Monday night, said he did not deny that the non-progress of free trade in other countries was disheartening. The strength of protection in the United States was particularly disheartening. Even more so, to our minds, was the fact that to some extent our colonies had imitated the example of the United States. The greatest man on the Continent, Prince Bismarck, appeared to have declared himself in favour of protection. The great Continental Governments had been spending enormous sums in their armaments, and had, in consequence, got into great difficulties. But any attempt on our part to relinquish the principles of free trade would do us harm. The fact was that this country by its circumstances was pledged to a policy of free trade. We were a large producing country, and could only sell our exports by producing them cheaply, and we could only produce them cheaply by levying no duty upon the imports. If we were to try to force other nations to take their duties off our goods by laying duties on theirs, he believed that such a step would do us no good, but harm. No Legislature ought to give artificial aid to any separate interest at the expense of the community. Reciprocity would do us no good whatever; but it might be well to consider how far the nine hours movement, the use of intoxicating liquors, and the system of over-production had injured trade. In conclusion, Mr. Forster urged the desirability of having a Minister of Commerce and Agriculture.

ELECTION INTELLIGENCE.

SOUTHWARK.—Mr. Watkin Williams, M.P., attended on Wednesday night a meeting of the political Council of the Southwark Radical Club, with reference to his candidature for the borough. After a warm discussion, the Council unanimously expressed their determination to adhere to their resolution to take a labour candidate to the poll; and, in order to secure the unity of the party and the return of two Liberals at the next election, the acceptance of the programme was stated to be an absolute necessity.

TOWER HAMLETS.—According to a correspondent of the *Daily News*, either Professor James Bryce or Admiral Maxse will be the Radical candidate for this constituency at the next general election.

NORTH NORFOLK.—Mr. E. Birkbeck (Conservative) and Sir T. F. Buxton (Liberal), the Parliamentary candidates for North Norfolk, have been busy holding meetings in their respective interests during the past week. The result of the polling is likely to be known this afternoon. It is understood that the influence of the Melton Constable estate, the property of Lord Hastings, which has hitherto been exerted on the side of the Liberals, will on this occasion be thrown into the Conservative scale. This is the influence to which Mr. Forster referred in his speech at Great Yarmouth on Saturday. The number of electors on the register is 6,474. The prevalent belief is that Mr. Birkbeck was returned yesterday.

WEST SOMERSET.—Mr. T. D. Acland has been chosen as the Liberal candidate to contest West Somerset at the next election, and he will be introduced to the Liberal electors on an early day for their approval. Mr. Acland's father once represented the division.

STALYBRIDGE.—At a meeting of the "Liberal 350" of Stalybridge, on Thursday, Mr. William Sammers, B.A., son of the late John Sammers, of the Globe Ironworks, Stalybridge, was adopted as the Liberal candidate for the borough for the next election.

BRADFORD.—It is intended, at a meeting of the Bradford Liberal "Three Hundred" on the 27th inst., to propose that six members of the Bradford Liberal Electoral Association be appointed to confer with six friends of Mr. Forster, M.P., with a view to ascertain the points of difference between the two sections of the Liberal party, and in order to effect unity in the Liberal ranks.

BIRMINGHAM.—It is said that an attempt will be made by the Conservatives of Birmingham to split the Liberal vote at the next general election by inducing the working men to run a labour candidate. This would bring six candidates into the field, and the Tories think that if the working men of the borough can be induced to contest the representation, apart from either Tories or Liberals, the latter would probably lose one, if not two seats. But there is not much likelihood that any representative working man in Birmingham will become either the dupe or the tool of the Conservatives.

CAMBRIDGESHIRE.—Mr. Hicks, the Conservative candidate, is busy canvassing the electors, and there is some vague talk of a Liberal coming forward, "provided that certain conditions are fulfilled."

SOUTH-WEST LANCAHIRE.—The Liberal Association of this division has, by a unanimous vote, resolved to contest the division at the general election. The two candidates have not yet been finally decided upon.

MIDLOTHIAN.—We referred a few days ago to the probable creation of "fagot votes" in Midlothian in view of a contest between Mr. Gladstone and the Earl of Dalkeith. A letter from a correspondent informs us that this game has already commenced, and that Tory agents are busy purchasing property—a good deal of it near Edinburgh—to afford to bogus electors the requisite qualification.—*Echo*.

CORK COUNTY.—At the county meeting under the auspices of the Cork Farmers' Club held on Saturday, Colonel Colthurst and Mr. F. D. McCarthy were present, and addressed the gathering. Alderman Keller proposed the adoption of Colonel Colthurst. Mr. D. B. Sullivan, B.L., appealed to his friend Mr. McCarthy to retire in favour of Colonel Colthurst. Mr. McCarthy did so, and expressed a conviction that he would yet represent them. Colonel Colthurst was chosen amid great acclamation, and returned thanks to Mr. McCarthy.

LABOUR CANDIDATES.—On Monday evening, at a general meeting of the members of the Patriotic Club, Clerkenwell-green, there was a discussion on the question of bringing forward labour candidates to contest the metropolitan constituencies at the next general election. Mr. J. C. Patrick, who presided, opened the debate by referring to the movement in Chelsea for starting a labour candidate in the constituency in opposition to the choice of the Liberal Association. Such a proceeding would, in his opinion, be most unwise on the part of the Radicals of Chelsea. Its only effect would be to divide the Liberal party in the borough, and he agreed with Mr. Bright in deprecating any movement which would have the effect of returning Tories to the House of Commons. Mr. Niess, of the Progressive Club, Chelsea, explained that the great body of working-class electors in the borough had approved of Mr. Firth as the Liberal candidate, and the attempt to bring forward a working man to contest the seat would simply bring ridicule on those who supported it. Mr. Bright and Mr. Chamberlain had given sound advice on the question, which he hoped would be followed. Mr. Poole, Mr. Days, Mr. Baker, and other working men having spoken, it was proposed by Mr. Giles, and seconded by Mr. Mottershead, "That with a view to prevent disunion in the Liberal ranks at the next general election a conference be at once called of the different working men's clubs of the metropolis, for the purpose of considering the whole question of labour representation, and the prospect of labour candidates in the several constituencies of London." This was agreed to, and the proceedings terminated.

THE CITY OF GLASGOW BANK.

The trial of the City of Glasgow Bank directors was commenced in the High Court of Justiciary in Edinburgh, on Monday morning, and excited great interest. The prisoners were placed in the dock at half-past ten, and on the judges, the Lord Justice Clerk (Lord Moncrieff), Lord Mure, and Lord Craighill taking their seats on the bench, the case was called. There are seven prisoners (Messrs. Stewart, Potter, Salmond, Taylor, Inglis, and Wright, directors, and Stronach, manager), and the charges are seventeen in number. The first three are against all the prisoners, for issuing false balance-sheets in 1876, 1877, and 1878. The fourth charge is against Stewart for overdrawing his private account, 11,520*l.*, and his firm's by 23,517*l.*; the fifth is against Taylor for overdrawing his firm's account by 73,460*l.*; the sixth is against Inglis, for overdrawing his private account by 44,625*l.*, and his firm's by 7,125*l.*; the seventh is against Wright, for overdrawing his account. Upwards of a hundred and fifty witnesses are to be examined. A great portion of the day was occupied by arguments as to the relevancy of some parts of the indictment. The judges' decision on the objections raised was given yesterday morning. Lord Justice Clerk admitted that counsel had raised many serious considerations, which would require to be carefully dealt with when the facts of the case came to be investigated; but, although these considerations had a material bearing on the case, he considered it unnecessary to deal with them at this stage. After a careful review of counsel's principal arguments, his lordship repelled their chief objections, and sustained the relevancy of the libel, but ordered those portions which referred to the money advances obtained by Henry Inglis and John Innes Wright previous to the time when they became directors to be struck out. The prisoners were then asked to plead, and all replied in a firm voice "Not guilty," except Mr. Stronach, the manager, who seemed to feel his position acutely. A jury was then empanelled, and the case went to proof.

The Lord Advocate has written a letter to the Glasgow Bank lottery committee, the effect of which has been to put an end to the scheme. The amount of the fund for the distressed shareholders is now 360,000*l.*

It seems probable that the Caledonian Bank may not have to go into liquidation after all. An agreement with the other Scotch banks and the City of Glasgow Bank liquidators is now under consideration, and if successfully negotiated, will save the Caledonian Bank, the condition of whose affairs the investigators report to be of the most satisfactory character.

The first volume of a "Life of Dr. Alexander Duff," by Dr. George Smith, biographer of Dr. Wilson, of Bombay, will be published in the spring by Messrs Hodder and Stoughton.

Epitome of News.

The Queen and the Princess Beatrice attended Divine service at Whippingham Church on Sunday. The Rev. George Prothero officiated. On Friday the Marquis of Salisbury arrived at Osborne, accompanied by Kuo Sung Tao, the Chinese Minister. The latter had an audience of the Queen on leaving this country. The marquis dined with the Queen and royal family.

A telegram from Berlin to the *Cologne Gazette* says it is reported there in Court circles that the Queen will go to Germany next summer. The Queen intends first to visit the tomb of her daughter at Darmstadt, and then to stay for some time at Coburg. Of a visit of Her Majesty to Berlin there is as yet no question.

A rumour has been current in Berlin of a contemplated marriage between the Princess Beatrice and Prince Frederic of Hohenzollern, of the princely branch of Hohenzollern family. The *Morning Post* is enabled to state that there is no foundation for it.

The Prince of Wales and Prince Leopold have left England on board the royal yacht Victoria and Albert for Flushing, to meet the Grand Duke of Hesse and his children on their way from Darmstadt to Osborne.

At Windsor Castle considerable preparations are being made in anticipation of the approaching marriage of the Duke of Connaught, which, according to the latest arrangements, is expected to take place on March 13, at St. George's Chapel.

The Earl of Beaconsfield arrived in town on Saturday from Hughenden Manor in excellent health.

All the Cabinet Ministers have returned to town preparatory to the Parliamentary session. A Cabinet Council was held yesterday.

Count Schouvaloff arrived at Trentham on Monday evening on a few days' visit to the Duke of Sutherland.

Prince Louis Napoleon is visiting Viscount Holmesdale, M.P., at Linton Park.

In consequence of continued indisposition Lord Henry Somerset has resigned the post of Controller of the Queen's Household.

Dean M'Neile still lies at Bournemouth in a very critical condition. Throughout his illness he has never lost consciousness, and has been able to recognise those about him.

The Marquis of Hartington's inaugural address as Lord Rector of the University of Edinburgh, which was postponed on account of the winter session of Parliament, has been definitely fixed to be delivered on Friday, the 31st inst.

The Right Hon. W. E. Baxter, M.P., and his family, after visiting the principal health resorts in the South of France, are now in Mentone, where they will remain for a week.

The directors of the Bank of England on Thursday reduced the rate of discount from 5 to 4 per cent.

The Birmingham School Board on Thursday adopted a scheme for a higher education fund, towards which liberal donations have been given by various gentlemen. The objects of the fund are to remove the hindrances that may arise in the way of higher education in the case of children in Board schools whose characters are good, whose attendance is regular, and who show a capacity for special and valuable work.

The Lord Mayor has declined to accede to the request made in a requisition signed by over 200 firms in the City that he should convene a meeting, irrespective of party politics, to consider the existing depression in trade, and as to whether it would not be advisable to memorialise the Government to order an inquiry with a view to making some modification in our present Free Trade system. Sir Charles Whetham cannot see that such a meeting would have any useful purpose or valuable result; but refers the requisitionists to the Common Council, which has the right of granting the Guildhall for meetings independent of him.

The annual meetings in connection with the National Liberal Federation will be held at Leeds to-day. The chair will be taken by Mr. Joseph Chamberlain, M.P., president of the Federation. At half-past seven in the evening a public meeting will be held in the Town Hall. The chair will be taken by Mr. J. Barran, M.P., and Mr. J. Chamberlain, M.P., Mr. S. D. Waddy, Q.C., M.P., and other gentlemen will speak.

The Oxford University crew have written to the Harvard men declining a challenge for a race in August, on the ground that it would be impossible to row so late in the year.

The convict Peace, already under sentence of penal servitude for life for burglary and attempted murder, was brought up at Sheffield, yesterday, charged with the murder of a man named Dyson, at Bannercross, Sheffield, in November, 1876. It will be remembered that the prisoner became passionately attached to Dyson's wife, and, after threatening to murder her husband on various occasions, he eventually did so in the presence of Mrs. Dyson. The latter emigrated to America soon after, but it was popularly believed she was living with her husband's murderer, and when Peace was apprehended for the Blackheath burglaries, the woman then living with him (and acquitted last Thursday of being a partner in his crime) was supposed by the police to be Mrs. Dyson. The widow was found, however, in the United States, and on Friday appeared against Peace and narrated the incidents of the murder. A remand was granted. Peace was very violent in court.

An inquest was held at Windsor on Friday on the body of Mr. Ward, R.A., who died last Wednesday at his residence in Windsor. The deceased, whose mind had been failing for some time, inflicted a wound in his throat on Friday, the 10th inst., but a medical opinion was expressed at the inquest that death resulted "from nervous exhaustion and the derangement of his system attributable to the cold weather," and not directly to the wound. The jury, however, returned a verdict that the deceased committed suicide whilst temporarily insane. Mr. Ward was in the sixty-third year of his age, and was one of our best historical painters, his "Execution of Montrose," his "Last Sleep of Argyll," and his "Dying Moments of Charles II.," being well-known pictures, the engravings of which are very popular. Mr. Ward was the painter of the series of frescoes in the corridors of the Houses of Parliament. The best of this series are considered to be "The Landing of Charles II.," "Lady Lisle," "The Acquittal of the Seven Bishops," "General Monk Declaring for a Free Parliament," and "William and Mary Receiving the Two Houses of Parliament."

The Liberals of Liverpool have built in Dale-street, near the Exchange, a large and well-appointed club-house. The building has just been finished, and Lord Hartington, M.P., has accepted an invitation to attend the opening ceremony. The date has not yet been fixed, but it will probably be Monday, Feb. 10.

There were fifty-six British and foreign wrecks reported during the past week, making the total for the present year 138, or an increase of fifty-four as compared with the corresponding period of last year. The approximate value of property lost was 700,000*l.*, including British, 590,000*l.* Twenty-five were lost off the British coasts.

Some days ago a stonemason, reduced to poverty by the recent strike, drowned himself in the Thames. His body, which had been three days in the water, was found on Monday. It now appears that an aunt of the deceased died on Saturday, and has bequeathed to him in her will the sum of 1,000*l.*

The arrangements for the departure of a party of locked-out agricultural labourers for New Zealand are nearly completed, and the vessel is filling up with tolerable rapidity. The Agent-General for New Zealand has engaged a fast steamer, and the party will embark during the latter part of the present month. It is finally settled that Mr. Alfred Simmons, the general secretary of the Union, will accompany the party, the proposal having been warmly approved by the executive committee of the Union. The official report from the Union officers states that there are still 900 labourers "locked out."

Mr. William Pepperell, formerly a Wesleyan minister, brought an action in the Queen's Bench Division last week against the Marquis Townshend, to recover damages for wrongful dismissal from the position of managing editor of *Social Notes*. The marquis, as proprietor of this publication, had endorsed the action of Mr. S. C. Hall, the consulting editor, in dismissing the plaintiff, on the ground that he had improperly interfered in the conduct of the paper, that he had neglected his duty, and had come intoxicated to the office. The plaintiff in his examination denied the allegations relied upon for the defence. The case, which occupied two days, was concluded on Saturday. The jury returned a verdict for the plaintiff for his year's salary, less a sum of money paid to him for advertisements which he had not accounted for. The Lord Chief Justice ordered judgment to be entered accordingly; but, without being requested by the defence, stayed execution, observing that that would give the defendant time for moving.

Delegates from the various governing bodies of the metropolis constituted under the Management Act met on Monday in the large room of the Westminster Board of Works, in order to consider the question whether it is desirable the Crown servants shall any longer be allowed to conduct trade under the name of co-operative stores in connection with the Army and Navy and Civil Services, and other matters in connection with the subject. A committee was appointed to consider and report on the steps they recommend to be employed in furtherance of the views and objects of the conference.

The Sutherland and Caithness Railway was reopened on Thursday, after being blocked by the snow for five days. A passage had literally to be quarried through the hard frozen snow, and when this had been accomplished there was a great unbroken white wall on each side of the railway, extending for twenty-five miles. It is estimated that the snowstorms have occasioned a loss to Highland sheep farmers of 100,000*l.*

At a convocation of the University of London held on Tuesday, Dr. Carpenter, the registrar, stated that the students who were now presenting themselves at the matriculation examination numbered seventy or eighty more than on last January, and eleven of them were young women.

Owing to the indisposition of the Birmingham stipendiary, Mr. Kynnersley, the further hearing of the summonses against the Mayor and others for assaults alleged to have been committed under their direction at the late town's meeting has been adjourned *sine die*. It seems that Vice-Chancellor Malins has been asked for an injunction to restrain the Corporation from applying the borough funds in payment of the expenses of the proceedings now going on against the Mayor and others for assault. The case will come on to-morrow.

At the personal suggestion of the Queen it has

been decided to add to the inscriptions to be placed on Cleopatra's Needle the names of the men who lost their lives in the attempt to rescue the crew of the Cleopatra during the storm in the Bay of Biscay, in October, 1877.

Brompton Episcopal Chapel has been purchased by Mr. Bradlaugh and his friends for 10,000*l.* It is to be used for secularist purposes.

At a meeting held in Birmingham on Thursday for the purpose of raising funds to restore the Birmingham Library, the mayor, who occupied the chair, stated that fifteen minutes after the fire broke out no power could have prevented the building coming to ruin. Alderman Chamberlain, M.P., moved a resolution to the effect that the first duty of the citizens was to take steps to reform the library on a scale of completeness worthy of the town. The hon. gentleman said that the late George Dawson, in a magnificent address upon the opening of the library twelve years since, said, "there was no place he would sooner his spirit should haunt after his death than the room in which that great collection was stored." The resolution was adopted, and the subscriptions, amounting to about 5,400*l.* were announced. Subscriptions continue to come in, and up to Monday amounted in the whole to over 8,500*l.* Mr. Henry Irving, who has on more than one occasion shown his interest in the Shakespeare library, has sent the following reply to an unofficial application to give a performance or reading in aid of the fund:—"My heart is with you in the national loss which you in Birmingham have sustained. Anything and everything I can do to be of any service, believe me, I will. Give my sympathies to the committee, and tell them they may command my services at any time."

At an inquest at Abingdon, on an infant found dead in bed, it was stated by the parents that they had had thirteen children—eleven of whom had died in infancy, three being stillborn, two having been burnt to death, and one drowned, while the others had died from natural causes. The jury censured the parents.

A meeting of season ticket-holders on the North Kent line of the South Eastern Railway was held on Saturday evening at Blackheath, under the presidency of Mr. Scott, when speeches were delivered and resolutions adopted condemning the unpunctuality and slowness of the train service, the inferior nature of the accommodation, and also the increase in the rate for season tickets. A committee was formed to obtain a removal of the grievances complained of.

The strike of the goods guards on the Midland Railway is practically at an end, the great majority of the men finding it was hopelessly any further to hold out. Most of the men have returned to duty, and it is said that the number of goods guards on the company's books is greater than before the strike began. The signalmen have urged upon the company that the growth of traffic on several portions of the line increased their duties and responsibilities, and that the cost of living, especially the high rates they had to pay, caused the reduction of one shilling a week from their wages to press heavily upon them. The directors have made certain concessions to the men which they have accepted as satisfactory.

An action for breach of promise of marriage was tried yesterday in the Exchequer Division before the Lord Chief Baron and a special jury. The plaintiff was Miss Florence M'Gregor, daughter of Major M'Gregor, and the defendant was Mr. Morgan, son of the proprietor of the *Christian*. The plaintiff is not yet of age, and the defendant came of age in September, 1877. They became engaged in July, 1876; and in April, 1878, the defendant broke off the engagement. No evidence was called for the defence, and the defendant's counsel described the engagement as a mere childish affair. The jury gave a verdict for the plaintiff, with 200*l.* damages.

The examination was on Monday taken of Miss Smith, the lady who was recently so outrageously assaulted by burglars at Gaston, Somerset, and of Mrs. Davies, her housekeeper, the police having succeeded in capturing the last of the six men who have been "wanted" in connection with the affair. Although the testimony of the two ladies as to identification was not especially strong, the men having been disguised at the time, the police state that they have evidence fully implicating the prisoners.

About thirty thousand persons received relief in Birmingham last week. Mr. Joseph Chamberlain, M.P., stated at a meeting on Monday that the more the ward committees inquired into the matter, the more they were convinced that the distress was not assumed, but only too real.

The French *Official Journal* published a decree granting an amnesty to 2,245 persons condemned for participation in the acts of the Paris Commune.

The criticisms of the English press on Prince Bismarck's Parliamentary Discipline Bill are said to have caused great irritation in official circles at Berlin. The *Post* asserts that England's opposition to the bill is nothing more than another form of her antipathy to the Chancellor's protectionist policy.

The commission appointed by the German Government to inquire into the condition of the iron trade of the Empire, and to make recommendations for its improvement, has presented its report. It recommends a reversion to the protective duty upon iron abolished in 1873.

Exhibitions are evidently the order of the day. It is said that upon the meeting of the Belgian

Chambers the Minister of the Interior will ask for a credit wherewith to begin the works in connection with the Belgian Exhibition of 1880. This is another addition to the list of coming events of the same nature to take place at Sydney, Melbourne, Rome, and, it is rumoured, Mexico.

The Municipal Council of Paris has resolved to make an experimental trial of the electric light and of gas side by side during a twelvemonth, with a view to ascertain the comparative strength and cost of the two modes of lighting. The electric light is to be used in the Avenue de l'Opéra, the Place du Théâtre-Français, the Place de la Bastille, and one of the pavilions of the Central Markets (the Halles).

Owing to the severity of the weather, the forests of the Bernese Jura are invaded by droves of wild boars, sometimes so numerous as to defy attack. Bands of wolves hover about the farms at night, and hundreds of hungry chamois have descended from the mountains and are wandering about the valleys in search of food.

According to the Copenhagen correspondent of the *Standard*, negotiations are progressing through a well-known agent, who has recently arrived from Paris, with a view to obtain the Duke of Cumberland's renunciation of all rights in Hanover and Brunswick, on the condition that Prussia shall return the confiscated sixteen millions of thalers, and cede the Duchy of Schleswig as far as the River Eider to the Duke.

The Emperor and Empress of Austria, in consideration of the patriotic sacrifices recently made by the people, have expressed a wish that all costly pomp and all celebrations involving expenditure, on the occasion of the celebration of their silver wedding, may be avoided, and that there shall be no appeal issued for contributions for charitable purposes.

Advices from the Cape of Good Hope to the 31st December state that Cetewayo, in reply to Sir Bartle Frere's ultimatum, is willing to give up some of the persons whose surrender has been demanded, and to pay the fine imposed upon him. He requires time, however, to take into consideration the other conditions. Sir Bartle Frere, in reply, has announced that no alteration in the terms can be made. The time allowed for the definitive answer of Cetewayo would expire on the 1st of the present month. Cetewayo was reported to be massing troops at the Royal Kraal.

The Ottawa correspondent of the *Times* writes under date January 2:—"There are some 250,000 head of cattle and 500,000 sheep at present being stall-fed in the province of Ontario for shipment to British ports in the spring. Exporting firms there intend to despatch one vessel a day, laden with sheep and cattle, from Montreal or Quebec as soon as navigation opens. A Toronto firm is at present in negotiation with the British Government for supplying the troops stationed at Cyprus and Gibraltar with beef and mutton after next spring."

On Monday night, in pursuance of what may now be regarded as an annual custom, Dean Stanley entertained at tea about 200 members of the Working Men's Club and Institute Union, of which he is the president. After a substantial tea the Dean delivered an address on the abbey, around which they were afterwards taken. A hearty vote of thanks was accorded to the Dean for his kindness.

Miscellaneous.

SIR WILFRID LAWSON AND THE PERMISSIVE BILL.—The resolution which Sir Wilfrid Lawson proposes to move next session, instead of proceeding with the Permissive Bill, invites Parliament to declare that "a legal power of restraining the issue or renewal of licences should be placed in the hands of the persons most deeply interested and affected, namely, the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system by some measure of local option." In forwarding a copy of this resolution to the newspapers, Sir Wilfrid Lawson states that he is anxious to take a division "on the principle involved" in it, "uncomplicated for once with the details of the Permissive Bill, to some of which," he says, "I know that several decided supporters of 'local option' take exception."

THE MAORIS OF NEW ZEALAND.—A correspondent writes:—"A singular illustration of returning good for evil is to be found in the fact that at about the same time when the English papers, misled by an inaccurate telegram, were charging the Maoris with murder and cannibalism, they were really performing acts of kindness of a nature for which all civilised nations recognise that gratitude is due. In October last the City of Auckland, with a large number of emigrants on board, was wrecked on the west coast of North Island, New Zealand. The passengers and crew were all saved, and they were landed on a part of the coast mainly frequented by Maoris. Nothing could exceed the kindness which the Maoris showed to the emigrants. Under similar circumstances, attempts to make gain out of wreckage are not unknown among civilised races. The Maoris, however, have not attained to this level of civilisation. The kindness they showed was of a purely unselfish, disinterested character. They added another to the many proofs they have already given of their natural inclination to noble and generous deeds."

THE SOCIETY OF FRIENDS.—The annual list of the members of the Society of Friends who have died during the year shows once more (says the *Pall Mall Gazette*) the longevity that prevails among

them, and in one or two other particulars reveals a state of affairs widely different from that existing among the general public. It appears that during the year the deaths of members of the body in Great Britain and Ireland numbered 281; and, as there are about 17,000 members, it is at once evident that the mortality is much below that of the population generally. The infant mortality was very small, only fifteen deaths of children under one year being recorded, while between one and five years eighteen are numbered. Between five and twenty years eleven deaths took place; between twenty and thirty, nineteen deaths; from thirty to forty there were fifteen deaths; and eleven only between forty and fifty. Above fifty years old the numbers rise, the deaths in the first decade being twenty-four, and between sixty and seventy forty-six; while from seventy to eighty is the most fatal period, the deaths in that term of years being sixty-five. Above eighty and below ninety there are fifty-three deaths recorded—a very large number out of a total of 281; while from ninety to a hundred there were five. The deaths, it may be added, are those of 147 males and 134 females.

THE LONDON SEASON.—The Ministers are returning to town to prepare for the coming session, and London, in spite of snow and slush, is already filling in anticipation of what it terms the "season." If, however, any one expects that London will be as gay and brisk as was its wont before the "depression of trade" set in, he is likely to be disappointed. London is not in good spirits; a chorus of complaints arises on every side. The tradesmen are disgusted with the co-operative stores, to which they attribute in great measure the slackness of their business. The house-agents complain that never within the memory of the oldest member of their profession were the lists of houses unlet so long as at the present moment, while owners of house property are at their wits' end to know what to do with the encumbrance on their hands. Servants, for the first time for many years, begin to find a difficulty in getting places even at a reduced scale of wages, and are disgusted at the lower rate of perquisites allowed for the robbery of employers by depressed traders. General stagnation prevails in every quarter, and many families who help to swell the ranks of "society" in normal seasons will probably this year, for economy's sake, vegetate in the country, and devote themselves to rural pursuits. Perhaps after all those who keep away from London will have no reason to regret the loss of their usual career of festivities. Society of late years has, it must be confessed, become unwieldy in its proportions and artificial in its habits. London life during the season has become a fever from beginning to end; and many people have annually succumbed to the toil of their relaxation and the misery of their gaieties. London itself, relieved from unnatural pressure, will become less of a whirl and a more pleasant place for those who are compelled and for those who can afford to live in it.—*Pall Mall Gazette*.

THE BURIAL OF AN OLD REFORMER.—A London correspondent of the *Strathern Herald*, Jan. 18, gives a description of the burial of Mr. John Weston, one of the oldest of the old Reformers of this century, in West Brompton Cemetery. The burial is remarkable from the fact that while a Church clergyman conducted the service, Mr. Charles Bradlaugh, Professor Beasley, and others took part in it. We quote the writer's description:—"I stood by the grave of John Weston, an old and valued friend, treasurer of the International in its best and purest days, president of the Land and Labour League, and an accepted leader in every political movement during the last thirty years. His grave was surrounded by as widely a representative company as it was possible to crush in the same space. The unconsecrated portion of the cemetery being all filled, the grave was obliged to be dug in consecrated ground, and by Act of Parliament the burial service had to be read, which perhaps nothing could be read by a minister of the English Church over a member of that Church to members of that Church more fitting or beautiful; but to the then assembled mourners it was a mockery and insult. To some extent the sting was drawn by the fact that the service was read by the Rev. Stuart Headlam, a personal friend of the deceased, who felt honoured in being privileged to follow him to his earthly resting-place. A cry largely used in connection with this question is, that if our churchyards were open, and every company of mourners allowed to act as they deemed best, scenes would be witnessed inconsistent with the sacredness of such a place. I have stood beside the grave in places and circumstances many and varied, but the burial of Saturday was perhaps the most reverend at which I ever took a part. During the service I looked round on the uncovered heads, and when, to show our composition, I state that with all my Presbyterian abhorrence of everything ritualistic and ceremonial in religion, I stood behind a Radical curate of the English Church, and found myself covered right and left by Mr. Charles Bradlaugh and the Positivist, Professor Beasley, yet the respect for our departed friend, and the felt sacredness of the moment, crushed down the feeling of repugnance which every one experienced in being obliged by law to take part in a ceremony which honestly and conscientiously we could not heartily join. When the service ended, several of the best known friends said a few fitly chosen words, and those who had known him longer and loved him most had a last fond look, and dropped their parting tears on the polished oak that enclosed all that was mortal

of the grand old veteran. Each began to wind their separate way. I am sure the most fastidious Churchman could have raised no reasonable objection to the decorum of the proceedings, and I am equally sure that we would have been even more decorous had this Act of Parliament religion not been forced on us."

Gleanings.

The *Peking Gazette* publishes a communication from a learned Chinaman, who maintains that the telephone was already known in the year 962, and was the invention of a citizen of Peking.

A countryman in Savannah observed a gang of negroes at work in the streets, each wearing a ball and chain. He asked one why the ball was chained to his leg. "To keep people from stealing it," said the darkey, "heap of thieves about here."

"Beggars can't be choosers," says an old adage. We take notice that a beggar got into the hall the other day, and chose from the hat-rack forthwith three hats, one umbrella, and our best seal-skin overcoat. This knocks the sawdust out of that adage.—*Chicago Tribune*.

THE EMIGRANT'S WATCH.—A labourer belonging to Monkwearmouth, who was about to emigrate to Australia, was in company with some fellow-workmen, to whom he stated his intention to raffle his watch. One of the party wished to know his reason for doing so, when he replied, "As I've been told that there's ten hours difference between the English and Australian time, and what's the use of taking it with me? as wad hey to raffle or sell for there."

DR. PARR AND EDMUND BURKE.—At the close of one of the sessions in the trial of Warren Hastings, when most of those engaged had gathered in the ante-room, Dr. Parr went up and down the room in his grand pedantic way, growing out praises of the speeches of Fox and Sheridan, but omitting to say a word of Burke's. Burke, sensitive at the omission, and ambitious for an eulogium from the great authority, at last burst out with "Doctor, didn't you like my speech?" "No, Edmund," said Parr, "your speech was oppressed with metaphor, dislocated by parenthesis, debilitated by amplification."

A TRAPPED THIEF.—A neighbour missed corn from his garner, and his suspicions rested upon a reckless fellow, whom everybody called Sam. The corn was kept in a chamber over the kitchen, adjoining the wood-house, towards which the chamber was left open and accessible by a ladder. The victim of this midnight "theft," as another neighbour calls it, determined to satisfy himself concerning the identity of the thief, made a temporary bed upon the kitchen floor, and lay down to watch. About the time when churchyards yawn he was aroused from a partial slumber by the rattling of the ears of corn overhead, when he suddenly called out at the top of his voice, "Sam!" "Hallo!" responded the thief, entirely off his guard by this sudden call. "Don't take more than a bushel." "Then I shall have to pour it out, for I've got two in the bag already!"

SCIENTIFIC FAITH OF THE PRINCE OF WALES.—A story is told by the *World* about the Prince of Wales and Dr. Lyon Playfair, which is worth recording. Both were standing near a cauldron containing lead which was boiling at white heat. "Has your Royal Highness any faith in science?" said the doctor. "Certainly," replied the Prince. "Will you, then, place your hand in the boiling metal, and ladle out a portion of it?" "Do you tell me to do this?" asked the Prince. "I do," replied the doctor. The Prince then ladled out some of the boiling lead with his hand, without sustaining any injury. It is a well-known scientific fact that the human hand may be placed uninjured in lead boiling at white heat, being protected from any harm by the moisture of the skin. Should the lead be at a perceptibly lower temperature, the effect need not be described. After this let no one underrate the courage of the Prince of Wales.

"HARDENING" CHILDREN.—One of the most painful features observable during the present season is the multitude of barefooted or thinly-clad children to be met with in our large towns, particularly in the North. In some cases poverty may doubtless be pleaded in extenuation for this practice, but in others no valid excuse can be offered. There are parents who ignorantly pride themselves on their contempt for sentiment, and treat their children with almost Spartan severity, allowing them to run about with head and feet thus uncovered, or insufficiently protected from the weather, with the vain notion of "hardening" them, the natural consequences being catarrh, bronchitis, phthisis, and a culpable because preventable increase of infant mortality. It is well known that the Scotch are specially noted for their disregard of clothing the lower extremities. Many persons fail to recognise the fact that children are not all blessed with similar constitutions; some of robust frame are able to brave all variations of temperature with comparative impunity, whilst the weakly speedily succumb under the trial. Nor is this evil confined to the poor; the middle and upper classes at this holiday season frequently err by the pernicious custom of clothing their children for evening parties in gossamer dresses, thin shoes, and socks instead of warm stockings. A little reflection on these points should teach parents that attention to the dictates of common sense, if not of humanity, may possibly prevent much future anxiety to themselves and suffering to their offspring.—*The Sanitary Record*.

Births, Marriages, and Deaths.

MARRIAGES.

EVANS—TESTER.—Jan. 15, at the Congregational Church, Queen's-square, Brighton, by the Rev. B. W. Evans, Yelvertoft, father of the bridegroom, assisted by the uncle, the Rev. D. W. Evans, Great Marlow, Thomas Rhys Evans, the pastor of the church, to Jane Brimble, second daughter of Lieut.-Col. Henry Tester, 1st Sussex A.V., Brighton.

PENJELLY—SHAW.—Jan. 13, at Dunstal, the residence of the bride's father, by the Rev. D. Jones Hamer (the legal requirements having been previously made before the Registrar), Alfred Penjelly, Esq., M.A., Deputy Conservator, Indian Forest Department, Torquay, to Ellen Emily, eldest surviving daughter of Thomas W. Shaw, Esq., of Dunstal, Wolverhampton.

RICE—CUMINE.—Jan. 17, at Upper Portland-street Congregational Church, Southport, by Rev. C. A. Berry, assisted by Rev. W. A. Dyson, the Rev. Henry Rice, London Missionary Society, to Louisa Cumine, of Southport.

DEATHS.

CHARLTON.—Jan. 14, at 13, Ermington-terrace, Plymouth, after a painful illness, Elizabeth, widow of the late Rev. J. M. Charlton, M.A., of Plymouth.

GOWARD.—Jan. 15, at Market Harborough, Emily, second daughter of T. G. Goward, aged 16.

HAMES.—Jan. 14, at Rotherby Hall, near Melton Mowbray, Joseph Hames, Esq., aged 78.

KENTISH CHERRIES.—Kent, called the Garden of England, is noted for its Cherries; and of all kinds the Morella stands pre-eminent for richness and delicacy of flavour. From this kind is produced GRANT'S MORELLA CHERRY BRANDY, the most delicious and wholesome of all Liqueurs. It may be used in place of wine, is a fine tonic, and nice with hot or cold water. Inquire for it at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Maidstone.

"COCA LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1½d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homoeopathic Chemists, 6, Sloane-street, Knightsbridge, London.

PERFECTION.—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, labelled "JAMES EPPS & Co., Homoeopathic Chemists, London." A letter received:—"Gentlemen—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

"HAMILTON TERRACE, MILFORD HAVEN. NOV., 1878. —Dear Sir,—Being troubled with a severe cough during a recent visit to London, I purchased a bottle of your 'Balm of Aniseed,' and was thankful to find immediate and permanent relief.—I am, very faithfully yours, GEORGE THOMAS HORN, M.A., Oxford, Clerk in Holy Orders." POWELL'S BALM OF ANISEED, for coughs, bronchitis, influenza, colds, &c. The effect of one teaspoonful taken in a little water on going to bed is extraordinary. No family should be without it in the winter. Sold by chemists and medicine vendors throughout the world, at 1s. 1½d. and 2s. 3d. per bottle; a great saving in taking family bottles, 11s. each. Established over fifty years. Prepared only by Thos. Powell, Blackfriars-road, London.

WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

LUMBAGO.—Instant relief and speedy cure by using "Dredge's Heal All." Of all chemists, 1s. 1½d. a bottle.

HOLLOWAY'S OINTMENT AND PILLS.—Outward Infirmities.—Before the discovery of these remedies many cases of sores, ulcers, &c., were pronounced to be hopelessly incurable, because the treatment pursued tended to destroy the strength it was incompetent to preserve, and to exasperate the symptoms it was inadequate to remove. Holloway's Pills exert the most wholesome powers over the unhealthy flesh of the skin, without depriving the patient from fresh air and exercise, and thus the constitutional vigour is husbanded, while the malignant ulcers, abscesses, and skin diseases are in process of cure. Both Ointment and Pills make the blood richer and purer, instead of permitting it to fall into that poor and watery state so fatal to many labouring under chronic ulcerations.

Advertisements.

ARTIFICIAL TEETH WITHOUT A VISIT TO THE DENTIST, BY SELF-MEASUREMENT.

A most Important Discovery in Dentistry by MR. M. E. TOOMEY.

An Invention enabling persons to take the necessary Cast of their own Mouth, which cast can be forwarded by Post, and the required Artificial Teeth supplied without a PERSONAL INTERVIEW. Mr. M. E. TOOMEY has obtained Her Majesty's Royal Letters Patent in England and Colonies; also in France, Germany, America, Belgium. Pamphlet by post. 54, RATHBONE PLACE, OXFORD ST., LONDON.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Thirty-two years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions.

IMPORTANT CAUTION.—Thirty-two years well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of cheap Foods. However, Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances DU BARRY'S REVALENTA ARABICA IS THE BEST," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

CURE of TWENTY YEARS' FEARFUL DEBILITY.

"Avignon, April 18, 1876. "Your REVALENTA ARABICA has perfectly cured me of twenty years' dyspepsia, oppression, and debility, which prevented my dressing or undressing myself, or making even the slightest effort. I am now, at the age of sixty-one, perfectly restored to health and strength.—Madame BORELL DE CARBONETTI."

FROM Mrs. F. NIGHTINGALE:—"I have often recommended the REVALENTA ARABICA, having seen the good it could do many years ago to a poor man who had been given up by his doctor, and who thought he was dying. He got quite well upon your Revalenta, and, though an old man, went back to his work. It may gratify you to hear this.—Yours truly, F. NIGHTINGALE, 375, Camden-road N., London, 7th Sept., 1878."

DEBILITY and LOW SPIRITS.—"I have now been taking your REVALENTA ARABICA FOOD for three months, and it is answering just as you said. I am wonderfully better, feel quite another person altogether.—Yours truly, A. BARRINGTON, The Grove, Ilkley 29th August, 1878."

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